

FORTY-ONE FACSIMILES  
OF DATED CHRISTIAN ARABIC  
MANUSCRIPTS

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Frontispiece.



Sinai Syriac and Arabic Palimpsest of Peshitta Gospels.  
f. 86 a.

Script. inf. John xix. 34 b—40.  
Script. sup. Homily of Mar Jacob.

STUDIA SINAITICA No. XII

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FORTY-ONE FACSIMILES  
OF DATED CHRISTIAN ARABIC  
MANUSCRIPTS

WITH TEXT AND ENGLISH TRANSLATION

BY

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HON. D.D. (HEIDELBERG); LL.D. (ST ANDREWS); PH.D. (HALLE)

AND

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WITH INTRODUCTORY OBSERVATIONS ON  
ARABIC CALLIGRAPHY

BY

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TO THE  
VICE-CHANCELLOR  
AND SENATUS ACADEMICUS  
OF THE ANCIENT UNIVERSITY  
OF ST ANDREWS  
THESE SPECIMENS OF DATED  
CHRISTIAN ARABIC MSS  
ARE RESPECTFULLY DEDICATED  
BY  
AGNES SMITH LEWIS  
AND  
MARGARET DUNLOP GIBSON  
AS A TOKEN OF GRATITUDE  
FOR THE HONOUR CONFERRED ON THEM  
ON APRIL 2ND, 1901

## PREFACE.

THE present volume is a natural sequel to Mrs Gibson's Catalogue of the Arabic MSS. in the Convent of St Catherine on Mount Sinai, which forms the third number of this series. The idea of compiling it was first suggested to us by the late Dr Robertson Smith, who remarked, "Arabic dated Manuscripts are just what we want." But it was only in 1897, on the occasion of our fourth visit to the Convent, that we set about photographing specimen pages in earnest, choosing, so far as possible, pages which tell their own tale about chronology. The dates have been re-verified by Mrs Gibson at Sinai both in 1902 and in 1906. They are sometimes misleading, as a date which at first appeared trustworthy has been found on closer examination to belong, not to the MS. in which it appears, but to that from which the said MS. was copied; or again it may merely be the record of a special examination of the MS. by some important person several centuries after it came into being. Therefore if in any case there should be a discrepancy between a date given in this volume and one already published in No. III. *Studia Sinaitica*, the former is always to be preferred.

We have tried to give at least one specimen of each century, between the eighth and the eighteenth inclusive. For our illustration of the eighth century papyrus we are indebted to the kindness of Dr B. Moritz, Director of the Khedivial Library, Cairo, who allowed us to photograph it. Strictly speaking, this is not a Christian document, but neither is it a specially Mohammedan one. By Mr A. G. Ellis of the British Museum, we were guided to Nos. II. III. XXVIII. XXX. XXXII. all of which were photographed by Mr Donald Macbeth, while M. Léon Dorez of the Bibliothèque Nationale, Paris, did us a like service with regard to No. XXVI. We owe special thanks to Dr Bernard Grenfell, of Queen's College, Oxford, for deciphering the few crabbed lines of Greek commercial cursive on the papyrus. They are not now difficult to read, with the help of his copy; but before that copy was made, they had baffled us as much as driftwood from the Atlantic Ocean baffled the

Spaniards before the discovery of America. We have also to thank Professor Edward Granville Browne, of Cambridge, for a few hints about the Arabic words on that papyrus. Professor D. S. Margoliouth, of Oxford, has helped us in the understanding of some obscure phraseology, especially in Nos. V. IX. XIV. XVI. XXXI. XXXV. XXXVII. and XXXVIII. and has also kindly executed a task which exceeded our competence, and which was yet necessary for the utility of the book; we mean the Introductory Essay on its calligraphy.

In conclusion, as we are told by Deacon Simeon, the copyist of No. XXXVI. that imperfection exists in the soul of Nature, and the defects of the sons of Nature are not unknown; we would echo his prayer that every one who reads in this book, and finds any defect or fault and puts it right, God may put him right in this world and in the other one.

AGNES SMITH LEWIS.

MARGARET DUNLOP GIBSON.



## INTRODUCTORY OBSERVATIONS.

THE study of Christian Arabic, which had scarcely commenced when Dozy published his Supplement to the Arabic Dictionaries in 1881, has now become fairly popular. Besides a variety of Christian Arabic texts published in England, France, and elsewhere, we have now a sketch of the history of Christian Arabic literature and an account of its dialect, both from the pen of Dr G. Graf. The present publication richly illustrates its palaeography.

The chief predecessor of Mrs Lewis and Mrs Gibson in this field is the very eminent Arabist H. L. Fleischer, in the third volume of whose *Kleinere Schriften* are republished three papers (from the *Z. D. M. G.* for 1847, 1861 and 1864) accompanied by plates, illustrating Christian Arabic scripts. Facsimiles of several are also to be found in the beautiful volume edited for the Palaeographical Society by the skilful hand of the late Dr W. Wright. Some specimens of the Christian Arabic MSS. of the Sinai Library were published in facsimile in the Cairene Journal *Mukṭataf* for 1894 (XVIII. 367): they were taken from a large number put into the hands of the editors, the nature of whose magazine prevented their using the whole. Some photographs of MSS. from the same collection are given by Mrs Gibson in Nos. II. and III. of *Studia Sinaitica*, and in Nos. VII. and VIII. of the same series; also by Mrs Lewis in *Horae Semiticae*, No. III. In the Russian publication called *Zapiski Vostochnavo Otdyelenia* XVI. (1905) there are three plates from the Sinaitic MS. 460.

The subject has not ordinarily been treated independently, owing to the difficulty of separating Christian from other Arabic writing. Perhaps the name "Christian type" may be assigned to the handwriting illustrated in the frontispiece, in *Studia Sinaitica*, III. p. 89, and XI. Plates 1—8, and in the Russian publication quoted: perhaps too facsimiles II. and III. show a tendency to introduce Syriac forms into Arabic letters, or at least give the latter a suggestion of the Syriac script. And in general, if the Christian documents of the fifth century A.H. and later be compared with contemporary Moslem documents, a certain stiffness, a certain approximation to the "square character" is often found in the former which is not found in the latter. The Moslem scribe seems to work with greater ease and greater certainty. The Moslem leaves something to the reader, the Christian allows no ambiguity for him to settle.

Nevertheless the main tendencies in the development of Moslem calligraphy were reproduced in the Christian scripts, for reasons which can easily be made out. Zealous Moslems of an early period forbade non-Moslems to acquire the Arabic language: in the charter given to the Christians by Omar it is expressly stipulated that the former shall not read or write Arabic or use the Arabic language (von Kremer, *Kulturgeschichte*, I. 102, 3). This rule was presently found so vexatious to both conquerors and conquered that it had to be relaxed. And when the Arabic language came to be used in the bureaux, Christians and members of other tolerated sects were known to be specially qualified for clerical work. The *Kātib Naṣrānī*, "Christian Secretary," is a person who meets us constantly in Moslem history: and though many a ruler issued edicts forbidding the employment of non-Moslems in any government posts, the force of circumstances caused these edicts to be speedily annulled. A record of their enforcement and repealing meets us most frequently in the history of the Mamluke dynasty, but examples occur far earlier: Omar II. (100 A.H.) issued an edict of this sort (Von Kremer, *ibid.* II. 167), and in 501 A.H. (Ibn al-Athīr, Cairo 1303, x. 160) a vizier resumes office on condition that he employs no non-Moslems. The Christian or other non-Moslem secretary was frequently compelled to personate a Moslem in his official compositions, and even to exhibit familiar acquaintance with the Coran. Thus the famous Secretary of State Ibrāhīm Ibn Hilāl, who was a Ṣabian, "associated with Moslems on the friendliest terms, fasted with them during Ramaḍān, and knew the Coran so well by heart that it floated on the tip of his tongue and the nib of his pen" (*Letters of Ibrāhīm*, Lebanon, 1898, p. 5). There were indeed pious grammarians who would sooner starve than teach an Unbeliever the Coran, or even the grammar of Sibawaihi, in which verses of the Sacred Book were to be found: but the ordinary teacher could not afford to be particular. And it would seem that the chief teachers of writing as well as the great grammarians were ordinarily, if not always, Moslems.

The writing of the Christians was from this cause assimilated to that of the Moslems: and to write well was a step on the road to promotion. "There was (says Ṭabarī, III. 1181) a certain Faḍl Ibn Marwān, attached to a provincial governor, as writer: and he wrote a good hand. Presently he was associated with a clerk of Mu'taṣim (afterwards Caliph), and wrote under his supervision: on this man's death Faḍl got his place, and himself had a clerk under him. His fortunes rose with the fortunes of Mu'taṣim, he went with him to Egypt, and got control of the whole wealth of the country. Before Ma'mūn's death he came to Baghdad, and acted for Mu'taṣim, giving such orders as he thought fit in Mu'taṣim's name: when

Mu'tasim came to the capital as Caliph, Faḍl was the real Caliph, having under him all the bureaux." Similar stories of promotion starting with the possession of a good handwriting are common: and the fortunate persons were often Christians and sometimes Jews.

On the other hand Arabic never became the religious language of any Christian sect, or of the Arabic-speaking Christians as a whole: whence the ordinary cause for the development of a special script was wanting. Syriac, Coptic, or Armenian, remained the religious language of the Christian communities, even (in the first two cases) after the majority of the people had ceased to understand them. Syrians, Jews, and Samaritans, when writing Arabic for purposes connected with the religious communities to which they belonged, often preferred to employ their national alphabets. When they used the Moslem script, it was ordinarily to their interest to conceal rather than to flaunt the fact that they did not belong to the Moslem community.

A considerable number of books written by Christians were of course intended for the public market. Such were medical and philosophical treatises and in general works dealing with science. In these the religion of the author appears in the nature of the formulae with which his book opens and closes: otherwise there may be little or nothing whereby it can be detected. But even translations of the Old and New Testaments were often intended for all classes of readers. And the better sort of Mohammedan theologians and historians, such as Ibn Ḳutaibah and Fakhr ad-dīn ar-Rāzī, exhibit a fair acquaintance with their contents. On the whole then in the case of works written in both the language and the script of the Moslems, it is best to suppose that the authors usually intended contributing to the national literature of an Arabic-speaking country, rather than to that of their own religious community only. We are therefore prepared to find the modifications of the script noticeable in works emanating from the leading community imitated by those of subordinate communities. The facsimiles therefore should be studied side by side with other works illustrating the development of Arabic handwriting, such as those appended to the Oxford and Berlin Catalogues of Arabic MSS., the *Aegyptische Urkunden aus dem königlichen Museum zu Berlin*, and Moritz's magnificent *Arabic Palaeography*. For the origin of the Arabic script we cannot do better than refer to Berger's *Histoire de l'Écriture dans l'Antiquité* (Paris, 1891). A list of works by Arabic writers on the theory and practice of calligraphy is given by Ahlwardt at the beginning of vol. I. of his monumental *Arabic Catalogue*. Examples of different styles of hands are given by A. P. Pihan, *Notice sur les divers genres d'écriture ancienne et moderne des Arabes*, etc. (Paris, 1856). The treatise called *Khatt u Khattātān* of

Ḥabīb Efendī (Constantinople, 1306 A.H.) contains little besides biographical notices of leading calligraphers.

Facsimiles I. II. III. stand apart from the rest, as representing decidedly early forms of writing. A well-known tradition ascribes the invention of diacritic points to the instigation of the famous or notorious proconsul al-Ḥajjāj Ibn Yūsuf. "Abu Aḥmad al-ʿAskarī in his work on textual corruption states that people continued reading out of the Coran of ʿUthmān Ibn ʿAffān for over forty years to the days of ʿAbd al-Malik Ibn Marwān: by that time the amount of textual corruption had become very serious and spread over the whole of ʿIrāq, so that Ḥajjāj had recourse to his scribes and asked them to invent diacritic signs for the letters that looked alike: and it is said that Naṣr Ibn ʿĀṣim undertook this task. He invented the dots, single and in pairs with differences of position. For a long time people continued to write all their texts with dots. Even so however corruption of the text was found to occur, and they invented the system which is called *ʿjām*, which they employed in addition to the dots" (Ibn Khallikān, I. 155). The date of Ḥajjāj<sup>1</sup> (on whom M. Périer has recently published an exhaustive study) is the first century of Islam—he died in 95: the first of the Lewis-Gibson facsimiles is of a deed written eight years before that event, 87 A.H. The dots being still novelties, we are not surprised to find no trace of them in the deed. Karabaček, on the basis of an exhaustive study of papyri, finds evidence for the employment of the diacritic dot under B in documents dated 81—96 and for that of the double dot under Y in documents dated 82—89 (*Denkschr. der Wiener Akademie, ph.-hist. Kl.* XXXIV. 225).

Facsimiles II. and III. are similar to the handwritings described by Fleischer in the papers referred to above. Of the first we might use his description, "ein steifes, sich noch eng an das Kūfī anschliessendes Neskhī." The wide space left after the non-attached letters is similar to that in Fleischer's Tab. V. On the other hand, except for the sign of the feminine the points seem regularly employed, and indeed in the Eastern style, and the vowel U is occasionally inserted. The writing however of the two dots over the sign of the feminine is a proceeding which some grammarians at least do not recognize: thus in the *Maḳāmah* of Ḥarirī (No. VI.) which contains an epistle with alternate words of dotted and undotted letters, the sign of the feminine is treated as undotted.

An archaism common to these two hands is the protraction of the stroke

<sup>1</sup> An example of the difficulty occasioned by the want of dots in Ḥajjāj's time is given in Mubarrad's *Kāmil*, I. 291, ult. (Cairo, 1308.) Jāḥiẓ, *Ḥayawān*, I. 55, implies that in the time of Hishām Ibn ʿAbd al-Malik (ob. 125 A.H.) a dotted letter could not be confused with an undotted one.

of the Alif below the line of the letter to which it is attached. The Jīm and two following letters resemble in their angle a Syriac G: the Dāl is of the form of a Nestorian D; the Šād is almost rectangular: the ẖāf (medial) resembles an Estrangelo Q: the final Kāf is similar to Dāl and to Ṭā; the medial Mīm is above, not below the line; and the medial form of the Hā resembles the initial. Finally in facsimile III. there are specimens of the Kufic final Nūn, and final Yā, and also of a Syriac 'Ain. Probably in facsimile III. the writer's hand is decidedly influenced by the habit of writing Syriac.

The writing of the frontispiece is curious, and exhibits many archaisms, especially in the forms of the Dāl and Ṭā: the hook at the top of this letter and at the top of the Lām is also found in the MS. of which there is a facsimile in the *Muḫtataf* XVIII. 367 (fig. 3) as well as in facsimile III.

Archaic handwritings are usually preserved (1) in sacred books, (2) on coins, (3) in inscriptions. In these sorts of writing the old style was long maintained by the Moslems. Since the Arabic versions of the Bible had only a moderate degree of sanctity attaching to them, it was natural that the Christians should extend to their religious books, as well as to others, the modifications that became popular in the writing of the national language. Yet deliberate attempts at reproducing the script of an old copy are not wanting. Ibn Khaldūn notices that men often intentionally imitated the bad writing of a saint, hoping to be spiritually benefited thereby.

On the history of Arabic writing there is a passage of some length in the Bibliography of Ḥājji Khalīfah (III. 149), the bulk of which is taken from the *Fihrist* (pp. 7—9). Since neither of these authorities give illustrations, their statements are very hard either to understand or to criticize. The author of the *Fihrist* (377 A.H., 987 A.D.) mentions Ibn Muḫlah (ob. 328 A.H.) as the finest penman (with one other) of all who had lived up to his time: but he does not make the assertion which we find in later writers (e.g. Ibn Khallikān, II. 81) that Ibn Muḫlah was the person who altered the Arabic script from the Kufic to "the present style." This change is sometimes however assigned to a later penman, Ibn al-Bawwāb (ob. 413 or 423, Ibn Khallikān, I. 436), whose calligraphy was so famous in his own time that even a *blind* poet (Abu'l-'Alā of Ma'arrāh, *Siḫṭ al-zand*, II. 44) could draw an image from it. Of course the supposition that either of these writers invented *naskh* is contradicted by the fact that the *naskh* type goes back to the very commencement of Arabic writing. Still it is likely that the influence of these calligraphers was very great, and it is noticeable that the change from the type of fac-

simile III. to that of facsimile IV. is much the most decided in the collection; the first of which is before, the latter after Ibn Muḳlah's time. The manipulation of the script is altogether more facile, somewhat like that of a grown-up person as compared with the rigidity and stiffness of a child's handwriting. In facsimile IV. we see the first examples (in this collection) of the practice of distinguishing the *undotted* letters by writing minute forms of them underneath (in the case of Ḥa, Sīn, Šād, 'Ain) or a sign above (chiefly in the case of R and Sīn). Perhaps the distinction of the undotted letters in this way is what is meant in the passage quoted from al-'Askarī by *i'jām*, since its purpose was to provide extra security against corruption, after the dots had been found insufficient.

The methods employed are collected by Wright in his *Arabic Grammar*, I. 4, to whose observations one is added by Salhani in the Preface to *al-Akḥṭal*, p. 7. The volume of Ḳalkāshandī which he quotes has not yet been issued by the authorities of the Khedivial library. Most varieties will be found illustrated in the facsimiles, but it is not yet possible to assign their employment to special ages or schools. The *muhmilah* sign (as these are called) over the Sīn of the word Masīḥ (Christ) in facsimiles XXI. XXV. and XXXIII. seems intentionally to take the form of a cross. The sign on the Sīn of Yasū' (Jesus) is in the form of an acute angle, with the apex downwards. On other words in the same page (facsimile XXI.) it takes the form of a line slightly inclined from the horizontal, originally meant for a repetition of the letter itself. In facsimile XXII. this is used for the Sīn of Yasū'. In facsimile XII. it is a curved line, still more suggestive of the original letter. In facsimile XXXIII. it takes a form very similar to that of the hamzah, except in the case of Masīḥ, where the cross is retained. The hamzah form is again found in facsimile XXXVII. The letter which most frequently takes a *muhmilah* sign in these facsimiles is the Rā: the Dāl is scarcely ever, if at all, thus distinguished. There are however quite late MSS. in which the scribe regularly puts a dot under it<sup>1</sup>.

The epoch marked by the work of Ibn Muḳlah is equally apparent in the facsimiles published by Wright: compare his Plate XX. of 272 A.H. with Plate XCVI. of 348.

The alterations which handwriting underwent in Eastern Islam after this time were slight. According to Ibn Khaldūn (translated by de Slane, II. 399) another epoch was marked by the copies of Yāḳūt of Mausul (ob. 618 A.H.) and the Saint 'Alī al-'Ajāmī: Ibn Khallikān (ob. 671) knows

<sup>1</sup> An example is the Bodleian MS. of Yāfī'ī's History.

of Yāḳūt as a calligrapher, but does not, like Ibn Khaldūn, state that his writing formed the model followed throughout Eastern Islam. Ḥājji Khalīfah adds some more names: the geographer Yāḳūt (ob. 628) and Yāḳūt al-Mustaʿsimi (ob. 698), "whose fame filled the earth." Probably then the type of writing in use in the seventh century (A.H.) was set by Yāḳūt of Mausul, the type in use in the eighth by Yāḳūt al-Mustaʿsimi. Ḥājji Khalīfah adds that the styles of writing in which these persons excelled were six: Thulth, Naskh, Taʿlīq, Raiḥān, Muḥaḳḳaḳ, Riḳāʿ. Several of these are mentioned in the *Arabian Nights* (ed. Macnaghten, I. 94, cited by Dozy). Ḥabīb Efendī observes that the *Raiḥānī* style suits Corans and Prayers, the *Naskhī* Commentaries and Traditions, the *Thulth* Histories, the *Tauḳīʿ* Firmans and Rescripts, the *Riḳāʿ* Letters, the *Muḥaḳḳaḳ* Verses. He adds that in *Thulth* four parts are straight, and two round; in *Muḥaḳḳaḳ*  $1\frac{1}{2}$  parts straight, and the rest round; in *Tauḳīʿ* they are equally divided. Plate XI. of our facsimiles belongs to the Riḳāʿ style: in letters (says Ḥājji Khalīfah) it is undesirable to insert dots, except where there is some danger of ambiguity: to insert them all is rather to imply that your correspondent is unskilled in reading hands. The writer of this MS. (though it is not an epistle) is decidedly sparing with them. He also has a tendency to omit the "teeth" of the Sin, and to attach the non-connecting letters to those that follow (e.g. in maḳṣūd, line 9). All these are found in facsimile V. (of the fourth century), and even in very early specimens of Arabic writing (see Abel, no. 6 of the year 259 A.H., 873 A.D. as read by Karabaček, *W. Z. K. M.* XI. 12). The others are all naskhī, though X. and XXVI. show a faint tendency towards taʿlīq.

It now becomes the problem of the palaeographer to discover clues by which to date undated MSS.: and this problem is no easy one, although numbers of facsimiles of the same century put together (as they are here and in the Moritz collection) leave a distinct impression of uniformity on the mind; it is however hazardous to attempt to fix the date at which any particular form of letter first came into use, or that at which it went out of fashion. Indeed such innovations as can be traced seem ordinarily to be the introduction into the Naskhī hand of forms already in use in the Riḳāʿ hand.

The perpendicular form of the connected Dāl and the final Nūn resembling Rā which occur in facsimile IV. seem characteristic of that period (later fourth century A.H.). At this period too the (final or isolated) Bā and Tā are often unfinished towards the left; facsimile VI. (which is much later, 551 A.H.) illustrates this practice better than IV. Experts in handwriting will very probably be able to observe much more.

The persistence of the employment of the initial for the final Kāf is very noticeable. The final form (similar to final Lām, only that the latter is below the line) meets us first in facsimile XIX. (671 A.H.), line 2: in facsimile XXIII. a similar form, with a top stroke, is found in line 1, whereas the employment of the initial for the final form occurs in the same page. In XXI. the initial form is used (684 A.H.), and examples of it occur as late as 994 (facsimile XXXIV.). The form with a minute kāf inserted (looking like a hamzah) is found in facsimile XXVI. (714 A.H.). With this handwriting generally compare Ahlwardt XX. of 804 A.H. The employment of both the minute kāf and the top stroke (which most calligraphers regard as an inelegance) is found in facsimile XXXVI. (1036 A.H.).

The forms of the Alif retain some archaisms in quite late MSS.: so the protraction of the connected form below the line is illustrated in XV. (A.H. 619), but perhaps not later. The form (isolated) in which the bottom curves towards the left appears in quite recent MSS. (e.g. facsimile XXXI., A.H. 994). A form in which the top is hooked towards the left occurs chiefly in the inelegant writing of facsimile XIV. (A.H. 600).

Among the principles of calligraphy analysed by Ḥājji Khalīfah after Abu'l-Khair one is that attention should be paid to what is called "justifying," i.e. seeing that the lines begin and end at the same point. Some of the facsimiles (e.g. VII. XVIII.) show clear signs of the line or lines employed for the guidance of the scribe in this matter. The treble dots at the commencement of many of the lines in facsimile XIII. probably serve the purpose of the inverted comma, a sign similar to which is often found in Western MSS.: if this be the purpose of the dots, the places for them have not always been felicitously selected. The use of the Hā to fill up a line that would otherwise be imperfect, which occurs in facsimile XV., is common in Arabic MSS.

The Mohammedan custom of prolonging the B of *Bism* in the Invocation at the commencement of books or chapters was, as Fleischer observed, imitated by Christians: facsimiles XIV. and XXIX. offer good examples. The prolonged B is said to be compensation for the loss of the Alif in this formula.

The orthography and vocalization belong to the subjects of which Dr Graf has treated rather than to palaeography. Both are frequently faulty.

D. S. MARGOLIOUTH.



## INTRODUCTORY NOTES.

THE manuscript which has supplied us with a frontispiece is not dated. It was discovered by Mrs Gibson in 1902 and is therefore not included in the Syriac and Arabic catalogues which we made in 1893. Our reason for placing it in this volume springs from a wish to make its existence better known. It is numbered 514, and is noted in Mrs Gibson's Catalogue of the Arabic MSS. in the Convent of St Catherine on Mount Sinai (*Studia Sinaitica* III.) as an ἀφηρημένον. The story of how she found it is in the *Expository Times* for 1902, pp. 509, 510.

The manuscript is a palimpsest. It has a stout binding much broken at the back. The leaves are of good, fine vellum, measuring about 23 centimètres by 15.

The upper script is Arabic, in a hand which has been assigned to the end of the IXth or beginning of the Xth century, and is considered to be an exclusively Christian one. A specimen of the same writing is to be seen in Plate XX. of the Palaeographical Society's facsimiles, Oriental Series. It is from the Vatican Codex Arab. 71 which is dated A.D. 885; and another specimen is in the upper script of a palimpsest belonging to me, and of which I have published several facsimiles in No. XI. of this series.

The text of the upper script in Sin. Arab. 514 contains four sermons by Jacob of Serug. The first one, with which the book in its present defective condition begins, is on the subject that no man may alter the least value of anything which our Lord has said in the holy Gospel.

The remainder of the text is for the most part a martyrology. The names of the martyrs are not very easy to identify; but Mrs Gibson observed those of Philemon, Euthalius, Cyricus and Julitta, Eustratius and Arsenius.

Mrs Gibson says: "I could decipher little of the under script without using the reagent (hydrosulphuret of ammonia), but, whenever I painted a page with it, the Syriac lines came up clearly, and were very easy to read. I consider this handwriting to be not later than the VIth century, but I am not an expert, and it seems to me probable that, being a palimpsest, it may be the oldest Peshitta in existence. Its appearance tells at once that it is not quite so ancient as the Old Syriac palimpsest discovered by Mrs Lewis in 1892. I had ample opportunity to place the two together, and there can be no question about their relative antiquity.

“The first page I tried was f. 162<sup>b</sup> which began at John vii. 10, col. 1, ending at ἄλλοι in v. 12. Col. b began at v. 16 and ended at v. 18. This shows that the leaves of the original Syriac manuscript have been folded in two to meet the wants of the Arabic martyrologists in the IXth or Xth century.”

On f. 173<sup>b</sup> Mrs Gibson found part of the *Transitus Mariae* in Syriac, but she does not believe there is much of it.

In the binding is a fragment of a Syriac hymn in honour of the Virgin.

Our second facsimile is from a photograph taken by Mr Macbeth. The slightly Cufic form of some of the letters speaks for its antiquity. It is the earliest dated Arabic MS. in the British Museum. Its author, Theodore Abu Qurrah, Bishop of Harran and Nisibis, lived about the end of the IXth century, and was a pupil of St John of Damascus. It contains a treatise on Image worship which has been published by Dr J. Arendzen, and also, in its first part, a Defence of Christian Doctrines, of which a portion has been edited by P. L. Malouf, S.J., in the *Machrig* (Vol. vi., No. 22, p. 1011). Dr Malouf adduces reasons for believing that the treatise which occupies the first part of the volume is due to the same Theodore Abu Qurrah. He also states his conviction that Or. 4950 is the oldest dated Christian MS. extant.

This MS. has furnished the subject for a paper read by Professor Burkitt before the Cambridge Philological Society in 1896 on St Charitan. He maintained that the rare Syriac words **سید** and **سیدک** and the Arabic word **سقى** are equivalent to the Greek word *Δαύρα*, which originally meant “alley” or “lane.” Mrs Gibson, before she had heard of this paper, identified the word **سقى** with the Greek *σηκός* which means “a fold.” We both think that the Arabs are much more ready to assimilate (and often to mangle)<sup>1</sup> a foreign word than to translate it. My friend Dr Porphyrius Logothetes, the present learned Archbishop of Mount Sinai, tells me that this term was in ancient times applied to what is now called the *Bḡma*, that is the space screened off from the body of the church just behind the holy table. That the *Bḡma* should have been used as a *scriptorium* will surprise no one who has become acquainted with the habits of Oriental priests. But the origin of **سقى** may possibly be more humble and modern. Archbishop Porphyrius has suggested that it probably comes from a habit which the Greeks have of calling a church, and also a monastery, *ὁ οἶκος*. They say, for example, that they are going *εἰς οἶκον*, “to a church, or to a monastery,” and the Arabs may easily have shortened it into **سقى** by dropping the first and last syllables, just as they have turned *εἰς τὴν πόλιν* into Stamboul or Istambûl. English scholars will please remember that the Greeks pronounce *οἶκον* “eekon.” As the word is again used in No. XXXV. with the sense of “cloister” it was evidently also applied to the whole monastery, which might well be called a fold.

<sup>1</sup> Cf. Gawâlikî, *Almu' Arrab* (Sachau), p. 5: اعلم انهم (العرب) كثيرا ما يجترون على تغيير الاسماء الاعجمية اذا استعملوها.

We have not been able to find the text of No. XIV. in any printed book. There was more than one Evagrius or Evaristus connected with Constantinople, from the Bishop who reigned in A.D. 370 to the celebrated historian who accompanied Bishop Gregorius of Antioch to that city in the VIth century. The emperor to whom this apology is addressed appears to be Constantinus VII. Porphyrogenitus. It belongs therefore to the close of the VIIIth century.

The Greek text of No. XVI. will be found in the works of Gregory Nazianzen, Oratio XXXII., cap. ix. This is numbered XXI. in the Sinai MS.

The Syriac text of No. XX. is in the Roman edition of Mar Ephraim, vol. i., p. 172. It is the beginning of the Sermo in Patres Defunctos.

In the last line of No. XXII. we at first found *وهو له وللامرة. برسر قلايته* untranslatable and were inclined to adopt the suggestions of the Sheyk Muhammed 'Asal to read *وللامرة وتلايته*, translating "it belonged to him and to the community in the order of its reading." But Professor Margoliouth thinks that *امرة* is the plural of the Syriac word *ܐܡܪܐ* or *ܐܡܪܐ*, cantor (see *Thes.*, p. 245).

We have failed to find the text of No. XXVI. in any of Mar Ephraim's works.

The extract from the Lives of Saints which appears in No. XXVIII. is practically the same as what I have already published in the Mythological Acts of the Apostles, page 83 (*Horae Semiticae* III.).

A text which nearly corresponds to that of No. XXXII. will be found in the Arabic version of Joseph ben Gorion, printed at Beirut in 1872.

The Greek text corresponding to No. XXXVIII. will be found in *Migne's Patrologia*, vol. LXIII., pp. 16, 17.

The Greek and Latin text of XXXIX. will be found in Migne, vol. LXXXVIII., pp. 627, 628, and that of XL. in the same volume, pp. 1207, 1208.

All the MSS. which have furnished us with specimen pages are paper, with the exceptions of Nos. II., III. and the frontispiece, which are vellum, and No. I., which is papyrus.

But this does not raise the suspicion as to their antiquity which would occur to us in the case of codices written in Europe. Paper was used in the East for several centuries before it was known to the Westerns. It had not made its way to the neighbourhood of Antioch in the year when John of Beth Mari, the Stylite, turned a manuscript of the Old Syriac Separate Gospels into one of the oldest of extant palimpsests by writing his biographies of Holy Women above them, but we find the story of its origin clearly told in Dr Karabağek's Introduction to his "Guide to the Museum of the Archduke Rainer Papyri." Two Chinese papermakers were taken prisoners by the Arabs in a battle where the latter defeated the combined forces of the Chinese and the Turks at Kangli, on the banks of a river named Tharâg in Transoxonia, in July A.D. 751, accounts of the battle being extant in the chronicles of both victors and vanquished. These papermakers continued to practise their craft in Samarkand, and about A.D. 790 a Government paper-factory was established

at Baghdad during the reign of Harûn al Raschid. The Chinese made thin paper of the bark of the mulberry tree; and the Arabs produced a more serviceable article out of linen rags. Flourishing factories for its manufacture existed in Arabia, Egypt, Syria, and North Africa long before it found its way into Europe by way of Damascus, under the name of *charta Damascena* or *charta bombycina* from the town of Hierapolis, which was then called Mambidsah of Bombyca. It is therefore not surprising that our third facsimile, although it is taken from a paper manuscript, bears the date of A.D. 988 although there are no extant Greek paper manuscripts before the middle of the XIIIth century<sup>1</sup>.

There are 47 dated Arabic manuscripts in the library of St Catherine on Mount Sinai. Fifteen of these are not included in this volume. In two cases we have given a second example from the same manuscript, because the date page did not offer a good specimen of the hand-writing.

<sup>1</sup> Cf. *Encyclopaedia Britannica*, sub "Paper."

AGNES SMITH LEWIS.

## DESCRIPTION OF MANUSCRIPTS.

### ERRATA

- Page xx, l. 6, *for* Mambidsah of Bombyca *read* Mambidsch or Bambyce.
- Page 1, l. 7, *for* ο μαρ σ αβιπ... *read* Ομαρ σ αβιπ...
- „ l. 13, *for* † 6172 *read* † 617 $\frac{2}{3}$ .
- Page 3, last line, *for* Epistoler *read* Cantor.
- Page 43, l. 4, *for* الانجيلين *read* الانجيليين ; l. 16, *for* نيرين *read* النيرين, delete note 4.
- Page 44, l. 13, *for* “the continuance of the lights, his rule,” *read* “as long as the sun and moon endure.”
- Page 81, l. 25, *for* حركسندوس *read* خريسندوس.
- Page 82, note, *for* ἐλείσων *read* ἐλέησον, and delete <sup>1</sup> after Chrysandus.

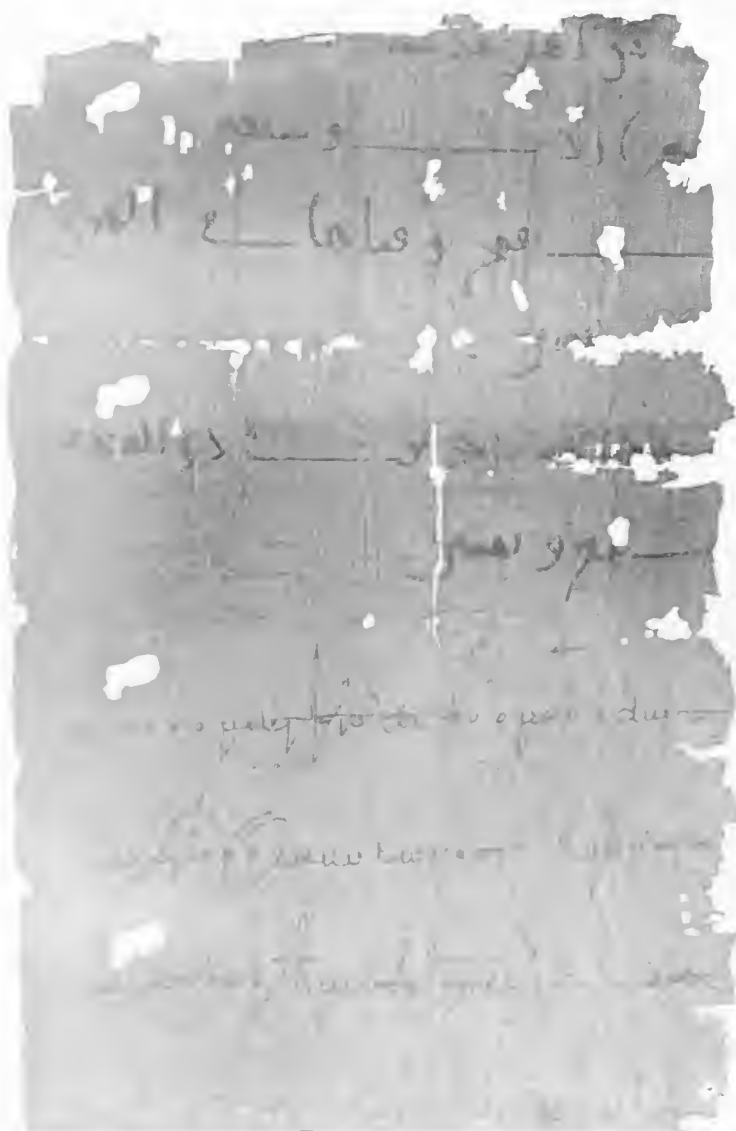
- 
- XXV. Sinai 91, paper, about 249 leaves, 22 × 14.
- XXVI. Bibliothèque Nationale, Paris, Fonds Arabe 159, paper, 170 leaves, 25 $\frac{1}{2}$  centimetres by 17, 15 lines on each page. Dated in the year 1130 of the Martyrs.

## DESCRIPTION OF MANUSCRIPTS.

- II. British Museum, Or. 4950, vellum, 237 leaves, most of them  $7\frac{3}{4}$  inches by  $6\frac{1}{4}$ . The lower outward corner of each leaf is invariably rounded off.
- III. British Museum, Or. 5008, vellum, 53 leaves,  $8\frac{1}{4}$  inches by 6.
- IV. Sinai 139, paper, about 167 leaves,  $21 \times 14$  centimetres.
- V. Sinai 580, paper, about 206 leaves,  $20 \times 16$ , from 8 to 12 lines on page.
- VI. Sinai, paper, about 195 leaves,  $18 \times 13$ .
- VII. Sinai 69, vellum, about 147 leaves,  $18 \times 13$ .
- VIII. Sinai 417, vellum, about 303 leaves,  $21 \times 17$ .
- IX. Sinai 410, paper, about 165 leaves,  $17 \times 12$ .
- X. Sinai 97, paper, about 383 leaves, 5 being blank,  $14 \times 10$ .
- XI. Sinai 445, paper, about 435 leaves,  $16 \times 11$ .
- XII. Sinai 82, paper, about 241 leaves,  $22 \times 13$ .
- XIII. Sinai 117, paper, about 139 leaves,  $23 \times 16$ .
- XIV. Sinai 420, paper, about 193 leaves,  $29 \times 22$ .
- XV. Sinai 13, paper, about 383 leaves,  $25 \times 16$ .
- XVI. Sinai 276, paper, about 355 leaves,  $24 \times 16$ .
- XVII. Sinai 122, paper, about 221 leaves,  $25 \times 17$ .
- XVIII. Sinai 408, paper, about 161 leaves,  $36 \times 25$ .
- XIX. Sinai 95, paper, about 329 leaves,  $18 \times 14$ .
- XX. Sinai 439, paper, about 359 leaves,  $22 \times 14$ .
- XXI. Sinai 104, paper, about 269 leaves, 3 being blank,  $21 \times 14$ .
- XXII. Sinai 89, paper, about 194 leaves,  $28 \times 21$ .
- XXIII. } Sinai 99, paper, about 209 leaves,  $30 \times 22$ .
- XXIV. }
- XXV. Sinai 91, paper, about 249 leaves,  $22 \times 14$ .
- XXVI. Bibliothèque Nationale, Paris, Fonds Arabe 159, paper, 170 leaves,  $25\frac{1}{2}$  centimetres by 17, 15 lines on each page. Dated in the year 1130 of the Martyrs.

- XXVII. Sinai Cod. Arab. 397, paper, about 267 leaves,  $31 \times 21$ .
- XXVIII. British Museum, Or. 1327, No. 8 in Supplementary Catalogue, paper, dated 1050 Anno Martyrum. Paper, 242 leaves,  $9\frac{1}{2}$  inches by  $6\frac{3}{4}$ . Evidently written in Egypt. The sections are marked in the margin by the hand of the scribe with Coptic numerals.
- XXIX. Sinai 628, paper,  $23 \times 17$ .
- XXX. British Museum, Or. 1330, No. 14 in Supplementary Catalogue, paper, dated Wednesday the 1st of Mesuri, Anno Martyrum 1102. Paper, 267 leaves, 10 inches by  $6\frac{1}{2}$ . The author is Ephrem Syrus, but his name is not given.
- XXXI. Sinai 398, paper, about 304 leaves,  $36 \times 20$ .
- XXXII. British Museum, Or. 1336, No. 31 in Supplementary Catalogue, paper, 169 leaves, 9 inches by  $6\frac{1}{4}$ . The date A.H. 899 is given from the earliest of several notes recording that the MS. had been read by someone. It is therefore probably older than A.D. 1493, though apparently of the fifteenth century.
- XXXIII. Sinai 121, paper, about 360 leaves,  $28 \times 20$ .
- XXXIV. Sinai 135, paper, about 208 leaves,  $28 \times 21$ .
- XXXV. Sinai 264, paper, about 208 leaves,  $24 \times 16$ .
- XXXVI. Sinai 423, paper, about 615 leaves,  $36 \times 21$ .
- XXXVII. Sinai 625, paper, about 108 leaves,  $20 \times 15$ .
- XXXVIII. Sinai 626, paper, about 230 leaves,  $31 \times 22$ .
- XXXIX. } Sinai 339, paper, about 179 leaves,  $21 \times 15$ .
- XL. }
- XLI. Sinai 587, paper, about 23 leaves,  $14 \times 18$ .

I.



Papyrus.  
Khedivial Museum, Cairo.  
Eighth Century.



I. KHEDIVIAL MUSEUM, CAIRO. PAPYRUS.  
EIGHTH CENTURY.

. . . . . كل اهل مدينته . . . . .

اردب وسبعة ع[شر]

قمح توفياها في الهدن

. . . . .

عبد الله اخر يوم في ذى القعدة

سبع وثمانين

θ

εν ονοματι του θεου ο μαρ s αβιπ . . .

καθολικῶν) ὀρρ(ίων) βαβυλωνος υμιν το(ῖς

παραδεδοκ(α)τ(ε) ημιν επι τ(ης) παρού(σης) ἰνδ(ικτι)ο(νος) εδ( ) θε(

κωμ(ης) ἀρτ(αβας) χι3β<sup>†</sup> εξακοσια. δεκα επτ(α) δίμοιρον

\* A.H. 87 = A.D. 705.

† 6172

لجميع السليبين قائلين واحدا وشبهين. ايا  
 اسقف او قسيس او شماس او اعشك ادو.  
 اسلط لا يصوم اربعين يوما الصيام العام  
 والجمعه والا ربعا فليقطع الا ان يعجز  
 جسد يمنع من ذلك وان كان علماني يفرد  
 ثم المصحف يعون الله وقوته ونعمته  
 وكان كمال كتابه في اول يوم من ذقير  
 يكون من حساب سن الدنيا على ما يقبل في  
 كنيسة القيامة في المقدس سنة ست الاشهر  
 وثلثمائة وستين ومن سن الاكسندرس سنة  
 الف ومائة وثمانين ويكون من سن القزب  
 في شهر ربيع الاول من سنة اربع وستين وما يقبل  
 في كنيسته الفاضل المسكين الحقير اسطوخ  
 بن حكم يعرف بالاول ثم سيقادري هو يصنع  
 لمعلمه الاب الفاضل الكهر الودجاني ابا سبل  
 عمود الله بادا انت فوات فادكر في لا  
 نسا لاسيك الله واقامك عن يمينه واسعد  
 ذلك الصوت البلي المحبوب المفرح انه يقول  
 تعالوا يا ميامر كي ابي رثوا الملك المعد لكم من قبل  
 انسا العالم يكون لنا ذلك بشفا عه من ترميز الطاهر  
 ومدار نحنا وطلوات جميع الابا الابرار امين وامين



## II. BRITISH MUSEUM ORIENTAL MSS. 4950. A.D. 876.

*Treatise on Christian Theology probably by Theodorus Abu Kurrah,  
Bishop of Harran.*

f. 197<sup>b</sup> ✠ لمجمع السليحين : قانون واحد وسبعين ✠ ايما  
اسقف او قسيس او شماس او اغنسط او  
ابسلط لا يصوم اربعين يوما الصيام العام  
والجمعة والاربعاء فليقطع الا ان يعتل بمرض  
جسد يمنعه من ذلك وان كان علماني يفرز ☉  
تم المصحف بعون الله وقوته ونعمته  
وكان كمال كتابته<sup>1</sup> في اول يوم من ذقبرس  
يكون من حساب سني الدنيا على ما يقبل في  
كنيسة القيامة بيت المقدس سنة ست الاف  
وثلاثماية وتسعة وستين ومن سني الاكسندرس سنة  
الف ومائة وثمانية وثمانين ✠ ويكون من سني العرب  
في شهر ربيع الاول من سنة اربع وستين ومائتين  
✠ كتبه الخاطي المسكين الحقيير اصطافني  
بن حكم يعرف بالرملي في سيق ماري حريطن  
لمعلمه الاب الفاضل الطهر الروحاني انبا بسيل  
عمره الله ☉ اذا انت قرأت فاذكرني لا  
تنسا لا نسيك الله واقامك عن يمينه واسمعك  
ذلك الصوت البهي المحبوب المفرح اذ يقول  
تعالوا يا مباركي ابي رثوا الملك المعد لكم من قبل  
انشا العالم يكون لنا ذلك بشفاعه مرتتمير الطاهرة  
وماري يحنا وصلوات جميع الابا الابرا امين وامين

✠

✠

✠

<sup>1</sup> Cod. كتابه

To the Council of the Apostles. The seventy first Canon. Whosoever  
is Bishop or Elder or Deacon or Reader or Epistoler, let him not fast

forty days of the general fasts ; and on Friday and Wednesday let him abstain (from flesh) unless he be excused through bodily illness which prevents him from this, and if he be a layman, let him separate himself. The Book is finished, by the help and power and grace of God ; and the completion of its writing is on the first day of December, according to the reckoning of the years of the world which is accepted in the Church of the Resurrection of the Holy House (Jerusalem), in the year 6369 ; and of the years of Alexander the year 1188 ; that is, of the year of the Arabs in the first month Rebi' of the year 264. It was written by the poor contemptible mean Stephen son of Hakm known as the native of Ramleh in the cloister<sup>1</sup> of Mar Haretin, for his Teacher, the noble and pure and spiritual father, Anba Basil ; God give him long life ! When thou readest, remember me, forget not, may God not forget thee ! and may He place thee at His right hand, and cause thee to hear that beautiful and beloved and gladdening voice when He shall say 'Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world.' May this be ours through the mediation of the pure Lady Mary and of Mar John, and the prayers of all the righteous Fathers, Amen and Amen.

<sup>1</sup> Gr. σηκός



## III. BRITISH MUSEUM OR. 5008. A.D. 917.

*Apostolical Constitutions and Canons of Councils.*

f. 53<sup>a</sup> السمك واخر عشار. فان قيل لك هذا فقول من شا منكم فليقيم لنا ميت واحد ولا ينال ان يكون حراث او دباغ. والا فاصغر من هذا يضع يده على مريض فليبرا منه ايضاً انها عمل الاسقف. واخذ لتقية النفس بالفعال والكلام يرفعها بالحركات الفاضلة الى الله ويكون وديع شريف العقل مثل مراة بهية مقرب عن رعيته القرايين النقية حتى يصيرهم قربان نقى لله. فاما غير ذلك فنجبه عنى اغريغوريوس المتكلم فى اللاهوت<sup>1</sup> اياكم اعنى يا اصحاب المراتب فكونوا عين ليس مملوءة ظلمة لكيما لا نكون قواد الى الشر لان النور اذا كان هكذا فالظلمة ماذا تكون منه ايضا ليس يعطا الله عطية افضل من النية. فانت لا تقدم ابدا شى شبيها فاعطى ما يعطا المساكين فان كرا الزانية لا يقسم نقى تقى ان اراد يعطى قليل طيب افضل ممن يعطى كثير غير نقى منه ايضا اعلم ان الجمال هو العقل ليس الذى تهيه الايادى او يحله الزمان فان نظرت الى ما تنظر فاعلم ان السماحة سماحة العقل

تم والسبح والمجد والعظمة والوقار للاب والابن وروح القدس من الان وكل اوان والى دهر الداهرين امين وكتب الخاطى دانيال بن ارسين فى شهر نيسان من سنة خمس وثلثماية فكل من قرا او سمع يترحم على من كتب رحم من كتب ومن قرا ومن املا امين

<sup>1</sup> Cod. اللاهوت

fisherman, and another a taxgatherer. And if this be said unto thee, say: Whosoever of you will, let him raise up one dead man to us, and it does not matter if he be a husbandman or a tanner, and if not, then something less than this, let him lay his hand on a sick person, and let him be also healed by him; for it is the work of a bishop, and he is

appointed for the purification of souls in deeds and words; that he may raise them by excellent movements towards God. And let him be gentle, noble in understanding, like a clear mirror, bringing pure offerings from his flock that he may form them into a pure offering unto God. But yet besides this let us answer him, as saith Gregorius the Theologian, O ye! I mean O men in authority! be ye an eye not filled with darkness, so that ye may not be guides into wickedness; for when light is thus, what will result from darkness? God has given no gift more excellent than conscience. And as for thee, thou never offerest anything like it. And give what He giveth to the poor. For the wages of a harlot are not distributed purely and reverently. And if he wishes to give, a little good is better than if one gives much that is not pure. Also know that beauty belongs to the reason, not what hands can prepare, nor time destroy. And if thou look to what thou seest, know that gifts are the gifts of reason.

It is finished. Praise and glory and might and honour be to the Father and the Son, and the Holy Ghost, henceforth, and always, and for ever and ever, Amen. And the sinner Daniel son of Arsín wrote [this] in the month of Nisân of the year 305. And whosoever readeth or heareth, let him pray for mercy on him who wrote it. [May God] have mercy on him who wrote and on him who readeth it and on him who hath dictated it. Amen.

فقالوا له لعلك تلاميذه انت فكفر ذلك  
 وقال است انا فقال له واحد من عبيد زاس  
 الكهنة كان نسيب للذي قطع بطرس اذنه  
 انا زانيك في البستان معه فكفر ايضا بطرس  
 والوقت صاح الربك فاصعدوا يسوع من جند  
 فيا قال البلاط كان بكفه وهم لم يدخلوا  
 البلاط الا في سورا من اجل انهم يريدوا ياكوس  
 فقام اليه الكهنة لليل ليلا في  
 فذاع الخبر ان استكوا الشبهة ليسوع وجاءوا  
 اليه في زاس الكهنة حيث اجتمعوا الكهنة  
 والاسمى والبطرس فجمعه من بعيد حتى بلغ  
 ذاب زاس الكهنة فدخلوا دخلا وجلس مع  
 الخدم انظر اخر الامم ان زاس الكهنة  
 والمسيح كلمهم كانوا يطالبون سفادات

Lectionary of the Gospels.

Sinai Cod. Arab. 139.

f. III b.

A.D. 988.



## IV. SINAI COD. ARAB. 139. A.D. 988.

*Lectionary of the Gospels.*

فقالوا له لعلك من تلاميذه انت فكفر ذلك John 18.25 f. 111<sup>b</sup>

وقال لست انا فقال له واحد من عبيد راس

الكنيسة كان نسب للذى قطع بطرس اذنه

انا رايتك فى البستان معه فكفر ايضا بطرس

ولوقت صاح الديك فاصعدوا يسوع من عند

قيافا الى البلاط وكان بكرة وهم لم يدخلوا

البلاط ليلا يتنجسوا من اجل انهم يريدوا ياكلون الفصح :

تقرا يوم الجمعة الكبيرة بالليل انجيل ثالث من متى Matt. 26.57

فى ذلك الزمان امسكو الشرط ليسوع وجاءوا<sup>1</sup>

به الى قيافا راس الكنيسة حيث اجتمعوا الكنيسة

والمشيخة فاما بطرس فلحقه من بعيد حتى بلغ

دار راس الكنيسة فدخل داخلا وجلس مع

الخدام لينظر اخر الامر ثم ان راس الكنيسة

والمشيخة كلهم كانوا يطلبون شهادات

وجاؤا Cod.<sup>1</sup>

من  
امر  
عظيم

And they said unto him, Perhaps thou art one of his disciples? And he denied it, and said, I am not. And one of the servants of the High Priest said unto him, being a kinsman of the one whose ear Peter had cut off, I saw thee in the garden with him. And Peter denied again. And immediately the cock crew. And they made Jesus go up from beside Caiaphas to the palace, and it was morning, and they went not into the

palace, lest they should be defiled, because they wished to eat the Passover.

To be read on the Great Friday, in the evening. The third Gospel, from Matthew. At this time the officers took Jesus, and went with him to Caiaphas the High Priest, where were assembled the priests and the elders. But Peter followed him afar off, till he arrived at the palace of the High Priest. And he went in, and sat with the servants, to see the end of the matter. Then the High Priest and all the Elders sought for witnesses.

في الامم من جهة وعشر من مائة  
 ومن قال بتدق الكتاب من القول الثاني من كتاب الجديش  
 من وقت ارتفاع المسيح سبيلا الى السما عترة وعذت فصيح  
 الجديش وندكة الاخلاقات وما حثت وعان في العام  
 من ذلك الزمان الى يومنا هذا فثبتت وندكة ونصف بعض  
 ما هو حايث وما هو ات دجيت الى وقت منه اتقي  
 العام مسمي منه سني العام على اذبت علمه الانبيا  
 وكتب الله المذبة عما عترة العقل تقع تحت القياس  
 والحمد لله رب العالمين  
 ثم نسخ هذا الكتاب وسامعه روله المختار العلم  
 وذلك في يوم الخميس الثامن من شهر ربيع  
 حذر الاخرة سنة سبع وسبعين واربعمائة

Legends and Histories.

Sinai Cod. Arab. 580.

f. 206 b.

A.D. 989.

V. SINAI COD. ARAB. 580. A.D. 989.

*Legends and Histories.*

f. 206<sup>b</sup> ريس العملية فى خمسة وعشرين يوما منذ . . . . .  
ومن هناك نبتدى الكتاب من القول الثانى من كتاب الحديث  
من وقت ارتفاع المسيح سيدنا الى السما فنخبر ونحدث بجميع قصص  
الحديثه ونذكر الاختلافات وما حدث وكان فى العالم  
من ذلك الزمان الى يومنا هذا ثم نخبر ونذكر ونصف بعض  
ما هو كاين وما هو ات ويحدث الى وقت مدة انقضى  
العالم ومنتهى مدة سنى العالم على ما دلت عليه الانبيا  
وكتب الله المنزلة بما يقنع العقل ويقع تحت القياس . ان شاء الله  
والحمد لله رب العالمين كثيرا بما هو اهله ومستحقه

تم نسخ هذا الكتاب وربنا عمود وله المكارم والعلى والجود  
وذلك فى يوم الخميس اليوم الثالث من تشرين الاول وهو سنح  
جمدى الاخرة سنة تسع وسبعين وثلثمائة لهجرة العرب

master of mechanical arts in five and twenty days since...and from thence  
we begin the book with the second discourse of the book of the New  
Dispensation, from the time of the Ascension of the Christ our Lord to  
Heaven and we will tell and relate all the stories of the New Dispensation ;  
and we will record various things, and what happened and existed in the  
world from that time till this our own day ; then we will tell and record  
and describe something of what exists and of what is to come, and what  
will happen until the time when the world shall come to an end ; and  
the end will be the period of the years of the world according to what

the prophets shewed about it, and the books of God which have come down, according to what satisfies the intellect, and comes under analogy, if God will. And much praise be to God the Lord of the worlds, to which He has a claim and a right.

The copy of this book is finished, and our Lord is a stay, and His are the virtues and the nobility and the generosity. And this was on Thursday the third day of the first Tashrin (November); and this is (the last day of) Jumādā II., in the year 379 from the Arab *Hegira*.

## VI. SINAI COD. ARAB. 106. A.D. 1056.

*Gospels.*

Matt. 24. 46 f. 45<sup>b</sup> الذى يوافى مولاه فيصادفه كذلك عاملا . 47 الحق  
 48 اقول لكم ليقمينه على جميع ماله . 48 هوان يزعم ذلك  
 49 العبد السوفى قلبه ☉ ان سيدي يبطى فى مجيه 49 فيبدا  
 يضرب العبيد فى جملته ويواكل ويشارب  
 50 السكارى ☉ 50 فياتى سيد ذلك العبد يوم لا يرجى ☉  
 51 وساعة لا يعلم ☉ 51 فيشقه شطرين<sup>1</sup> ☉ ويجعل حظه  
 مع المرائين ☉ هناك يكون البكا وصرير  
 الاسنان ☉ سبت سابع عشر ☉ وعيد الشهداء  
 Matt. 25. 1 حينئذ تشبه ملكوة السما لعشرة عذارى  
 2 اللاتى اخذن مصابيحهن وخرجن للقا الختن خمس  
 3 منهن كن عاقلات وخمس جاهلات 3 فاخذن  
 4 الجاهلات مصابيحهن ولم ياخذن معهن زيتا 4 واما  
 5 العاقلات فاخذن زيتا مع مصابيحهن 5 فلما احتبس  
 6 الختن نعنن كلهن ورقدن 6 فحين كان نصف  
 الليل اذا بصوت ينادى هوذا الختن قد اتى اخرجوا  
 7 للقاء 7 عند ذلك قمن العذارى كلهن واسرجن  
 8 مصابيحهن 8 فقلن المايقات للحليمات اعطونا  
 9 من زيتكن لان مصابيحنا تنطفئ 9 فاجبن العاقلات

<sup>1</sup> Cod. سطرين

who [when] his lord cometh and findeth him, so doing. 47 Verily I say Matt. 24. 46 unto you, that he will set him over all that he hath. 48 But if that evil servant shall say in his heart, "My lord delayeth in his coming"; 49 and

shall begin to beat all the servants and to eat and to drink with the drunkards. <sup>50</sup> And the lord of that servant shall come in a day when he expecteth not, and [in] an hour when he knoweth not; <sup>51</sup> and shall cut him in two halves, and shall appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.

*The seventeenth sabbath.* The feast of the women Martyrs.

**Matt. 25. 1** <sup>1</sup> Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. <sup>2</sup> Five of them were wise, and five were foolish. <sup>3</sup> And the foolish took their lamps, and took no oil with them. <sup>4</sup> But the wise took oil with their lamps. <sup>5</sup> And while the bridegroom was detained, they all slumbered and slept. <sup>6</sup> And at midnight a voice called "Behold the bridegroom cometh; go ye out to meet him." <sup>7</sup> Then all those virgins rose, and trimmed their lamps. <sup>8</sup> And the stupid said unto the learned, "Give us of your oil, for our lamps are going out." <sup>9</sup> And the wise answered,



Gospels.

Sinai Cod. Arab. 69.

John xxi. 23—25.

A.D. 1065.



## VII. SINAI COD. ARAB. 69. A.D. 1065.

*Gospels.*

John 21.23 يموت بل قال ان شيت ان يبقا هذا الى ان اجى ماذا عليك .  
 24 فهذا التلميذ هو الشاهد بهذه الاشيا وكاتبها وقد  
 25 علمنا ان شهادته صادقة هى وقد توجد اشيا اخرة كثيرة  
 مما عمل يسوع لو كتبت واحدا واحدا على حسب ظنى انه  
 ولا العالم بعينه كان يسع المصاحف المكتوبة حقا .

تمت بشارة القديس يوحنا الذى كرز فى  
 جزيرة بطمز فى بلد اسيا باليونانى .

بقوة الله وتاييده واسعاده وارشاده  
 على يد بطرس القس الاخر ابا كرميلا الراهب  
 نفعه الله بذلك وكان نجاهه من كتبه  
 فى شهر ايار التاريخ الرابع سنة الف وثلثمائة  
 وسبعة وسبعين للاسكندر .

آخر Cod. <sup>1</sup>

die : but He said, If I will that he tarry till I come, what is that to thee?  
 And this is the Disciple that testifieth of these things, and wrote them;  
 and we know that his testimony is true. And there are found many  
 other things which Jesus did, if they were written one by one, according  
 to what I think, the world itself would not in truth contain the written  
 books.

The Gospel of Saint John is finished, he who preached in the isle  
 of Patmos in the country of Asia, in Greek.

By the power of God, and His strengthening and blessing and  
 guidance, by means of Peter the Presbyter, the brother, father (Carmelus?)  
 the monk, may God give him profit by this, and his completion of his  
 writing was in the month of Ayar (May), the date was the fourth day  
 (Wednesday) in the year 1377 from Alexander.

واستقبله هو لا كانوا في ملكه فلود يوس  
 واما زه ويفا يوس الملقب بهو ليدوس  
 الزوموايه وكان كنوز يوس مقدمانه  
 اصحاب الرأى زلته ما جسطرينه فنعته  
 وفتر فاعترف بالمسيح وطرحوه في الجلس  
 فلما صارت في الجلس عذاب كثير وحملها  
 اعدا به من امن بالمسيح جميع الخيد الذين  
 القوا هناك فضربت اكلافهم ثم احضرت  
 دهمه المخطوطه فعلقوها في سجنه  
 روا حبلتها بالتراب بسياط من اعدا  
 الزهر وطينها مسك اعدا على ظهورهم  
 وضربوها بالعتي الجافيه اعدا في الجلس  
 لمساغل ناز وطرحوها في الجلس واحترق  
 منه بعد سنه ايام فمجنوا بالحازه فحضر  
 وبنوا ثياب رصاص ففاز ظهريه في سجنه  
 في عنفها اجترار جوهها في غمق حجر ومث  
 شهدتها وصادق يوس المخطوطه عليه على  
 ثيابها لعل فعلقوه في حبلته في سجنه  
 بسياط من اعدا في سجنه واخترها حبلها  
 وخوفه فمساغل ناز

Martyrdoms, etc.  
 Sinai Cod. Arab. 417.  
 f. 120 b.  
 A.D. 1095.

## VIII. SINAI COD. ARAB. 417. A.D. 1095.

*Lives of Saints.*

f. 120<sup>b</sup> واستفنس ٥ هولا كانوا فى مملكة قلوذىوس ٥

وفى امارة فيقاريوس الملقب بهولينوس

الرومولى ٥ وكان كنصورينوس مقدما فى

اصحاب الراى رتبته ماجسטר ٥ فسعى به

وقرر فاعترف بالمسيح وطرحوه فى الحبس

فلما صارت فى الحبس عجائب كثيرة فى جملتها

انه انهض ميتا امن بالمسيح جميع الجند الذين

اتفقوا هناك فضربت اعناقهم ٥ ثم احضرت

ذهبية المغبوة فعلقوها فى سهم عجلة وقر

زوا جنبيها بالضرب بسياط من اعصاب

البقر وطنبوها مسحاء على ظهرها فوق الارض

وضربوها بالعصى الجافية واحرقوا جنبيها

بمشاعل نار وطرحوها فى الحبس واخرجوها

منه بعد ستة ايام فطحنوا بالحجارة فكبها

وفتتوا برمانات رصاص فقار ظهرها ٥ ثم علقوا

فى عنقها حجرا وزجوها فى غمق البحر وتمت

شهادتها ٥ وصفينوس المغبوط ضربه على [نقه]

برمانات ثقال وعلقوه فى خشبة ٥ ضربه

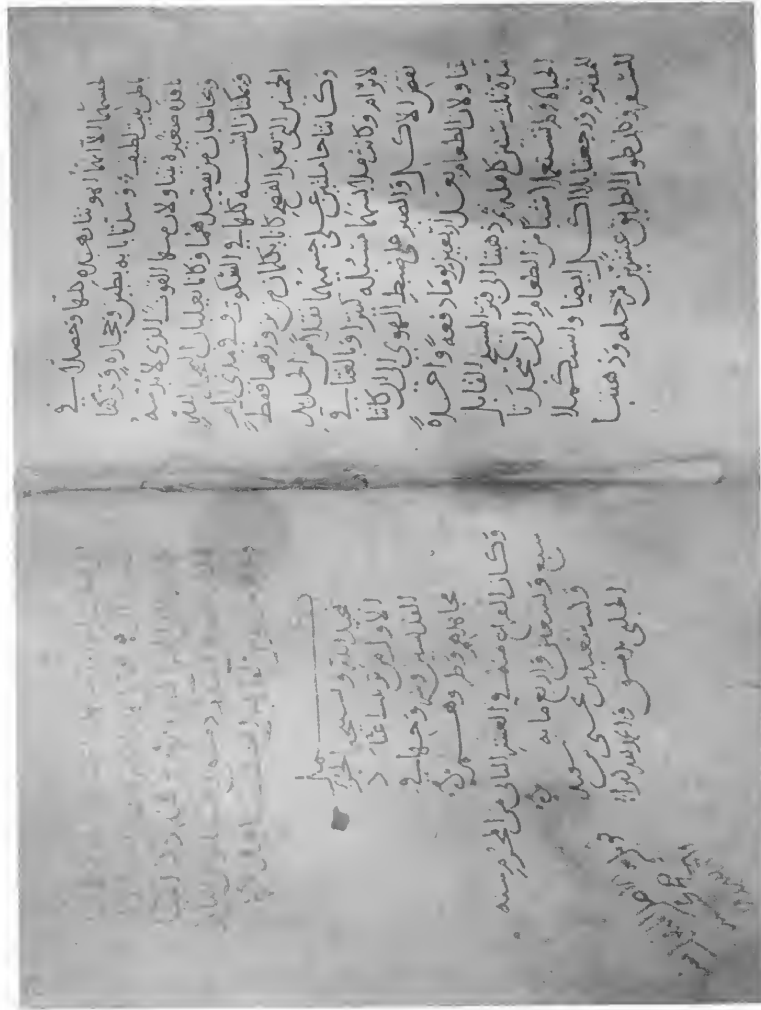
بسياط من اعصاب البقر واحرقوا جنبيه

وجوفه بمشاعل نار

and Stephen. These were in the reign of Claudius, and in the jurisdiction of Vicarius, surnamed Paulinus Romulius. And Kensurinus was distinguished amongst the Counsellors; his rank was that of a Magister.

And he was accused about it, and was stedfast, and confessed the Christ. And they flung him into prison. And when many miracles happened in the prison amongst his fellows—for he raised a dead man—many of the soldiers who happened to be there believed in the Christ, and their necks (heads) were struck [off]. Then the blessed Zahíbat<sup>1</sup> was brought out, and they bound her to the pole of a cart; and they stung her sides by scourging with whips of ox-hide; and they stretched her out naked on her back upon the ground; and they beat her with thick sticks, and burnt her sides with firebrands; and flung her into the prison. And they brought her out of it six days afterwards; and they crushed her jaws with stones; and they broke the *vertebrae* of her back with weights of lead. Then they hung a stone to her neck and threw her into the depth of the sea; and she finished her martyrdom. And the Blessed Safinus, they beat him on the neck with heavy weights, and hanged him on a piece of wood; and they scourged him with whips of ox-hide; and burnt his sides and his entrails with firebrands.

<sup>1</sup> = Χρυσή.



Lives of Saints.

Sinai Cod. Arab. 410.

ff. 163 b, 164 a.

A.D. 1103.

*Lives of Saints.*

## مارانة وكورة

f. 163<sup>b</sup> لجنسهما لا انها اهوتتا بهذه كلها وحصلا فى  
باطن بيت لطيف : وسدتا بابه بطين وحجارة وتركتا  
نافذة صغيرة يتناولان منها القوت الذى لا بد منه  
ويخاطبان من يقصدهما وكانا يعددان التمجيد لله .  
ويمكثان السنة كلها فى السكوت وفى مدى ايام  
الخمسین التى بعد الفصح كانا يكلهان من يزورهما فقط  
وكاتتا حاملتين على جسميهما ثقلا من الحديد  
لا يوارى وكانت ملابسهما مسبله كثيرا وبالغتتا فى  
نقص الاكل والصبر على ضبط الهوى الى ان كاتتا  
يتناولان الطعام بعد اربعين يوما دفعة واحدة  
مدة ثلث سنين كاملة . ثم ذهبتا الى قبر المسيح القابل  
الحياة ولم تستعملا شيا من الطعام الى ان سجدتا  
للمقبرة ورجعتا بلا اكل ايضا واستكملتا  
السفر وكان طول الطريق عشرين مرحلة وذهبتا

f. 164<sup>a</sup> الى هیکل ثقله الشاهدة الحسنة الظفر وعملتتا  
نظير ذلك فبمثل هذه السيرة جعلتا جنس الاناث  
وبادرتا الى الختن الماثور : وفيه ذكر ابينا  
البار قرصوم اسقف دمشق وقسيانوس البار  
وجلاسيوس القديس الشاهد :

## ك\_\_\_\_\_مل

بتمجيد الله وتسيحه الجزء  
الاول من ترتيب اعياد  
القديسين وشروحها فى  
مجاهدهم وطرقهم :

وكان الفراغ منه فى العشر الثانى من المحرم سنة  
سبع وتسعين واربع مائة  
وكتب سعيد بن يحيى بن سعيد  
الحلبى بدمشق والحمد لله كثيرا

والحمد لله كثيرا  
وصح بهسبه  
قوبل الاصل المنقول منه

[they were noble] in their race ; but they despised all this, and reached the interior of a pleasant house ; and they closed up its door with clay and stones, and left a little window, that through it they might receive their necessary food, and converse with those who came to them, while loudly uttering praise to God. And they remained the whole year in silence, and for the space of fifty days after Easter, they talked only to those who visited them. And they carried upon their bodies an unbearable weight of iron ; and their dress was very flowing ; and they exceeded in reduction of food, and in patience in the regulation of desire until they partook of food once after forty days for the full space of three years ; then they went to the grave of the immortal Christ ; and they did not use any food until they worshipped at the sepulchre ; and they returned also without food and completed the journey, and the length of the road was twenty days' journey, and they went to the temple of Thekla the martyr, the glorious in victory ; and they did like this, and thus glorified the race of women, and they hastened to the chosen Bridegroom. And in it there is a remembrance of our righteous father Carsum Bishop of Damascus, and of the righteous Cassianus, and of Gelasius, the holy one, the Martyr.

*Finished.*

to the glory and praise of God, the first part of the order of the feasts of the saints, and its exposition of their conflict and their ways ; and its completion was in the second decade of Moharram in the 497th year. It was written by Said son of John son of Said of Aleppo, at Damascus, and much praise be to God.

*In another hand.* Collated with the original from which this was copied, and found to be correct in accordance with it ; and great praise be to God.

X.

بسم الاب والابن وروح القدس  
اله واحد نبدل اسم ربنا يسوع المسيح  
نكتب فصاره ثاوس الاحد  
اول قراه منه فعراف ليله المذبح  
المقدس فكشف كنيسته يسوع المسيح  
يسوع اود بن يوسف ابوهم المخلص  
اسموا له يعقوب بعدد بني اسرائيل  
واحدونه يهودا اول فارس  
ثاموس فارسي والراسس واسبوس  
ارامو ارامو والاساسا داب اسيا  
ولرياسون ناسون والاساسا

Gospels. Epistle to the Hebrews  
and Sermons.  
Sinai Cod. Arab. 97.  
f. 2 a.  
A.D. 1123.

VI.

الذي هو في يوحنا فخرنا انه ترك عالمه الحق  
فولنا نحن فخرنا على جميع ما هو ارضيتم ذلك  
اجل المصطفى فانه ارضيتم ذلك  
يعزب عبدنا في يوحنا فخرنا انه ترك عالمه الحق  
سكان فاني سددت له امره من كل  
وسيلة لا يفرق فاشقه من يوحنا فخرنا انه ترك عالمه الحق  
يعزب عبدنا في يوحنا فخرنا انه ترك عالمه الحق  
الاساسا داب اسيا داب اسيا داب اسيا  
يسوع اود بن يوسف ابوهم المخلص  
اسموا له يعقوب بعدد بني اسرائيل  
واحدونه يهودا اول فارس  
ثاموس فارسي والراسس واسبوس  
ارامو ارامو والاساسا داب اسيا  
ولرياسون ناسون والاساسا

Gospels.  
Sinai Cod. Arab. 106.  
f. 45 b.  
A.D. 1056.



## X. SINAI COD. ARAB. 97. A.D. 1123.

*Gospels, Epistle to the Hebrews and Sermons.*

f. 2<sup>a</sup> بِسْمِ الْاَبِ وَالْاِبْنِ وَرُوحِ الْقُدُسِ  
 الْاِلَهَ وَاحِدَ نَبَدَا بِاسْمِ رَبَّنَا يَسُوعَ الْمَسِيحِ  
 نَكْتُبُ بِشَارَةَ مَتَاوَسِ الْاِنْجِيلِي الطَّاهِرِ  
 اَوَّلَ قِرَاءَةٍ مِنْهُ تَقْرَأُ فِي لَيْلَةِ الْمِيلَادِ الطَّاهِرِ  
 Matt. 1. 1 الْمَقْدُسِ سَفَرِ كَيْنُونَةِ يَسُوعَ الْمَسِيحِ  
 2 بَنِ دَاوُدَ بَنِ بَرَهِيْمَ اِبْرَهِيْمَ وَلَدِ اسْحَقَ  
 اسْحَقَ وَلَدِ يَعْقُوبَ يَعْقُوبَ وَلَدِ يَهُوذَا  
 3 وَاخُوْتِهِ يَهُوذَا وَلَدِ فَارِسَ وَزَارَا مِنْ  
 ثَامَرَ فَارِسَ وَلَدِ اسْرُومَ اسْرُومَ وَلَدِ  
 4 اَرَامَ اَرَامَ وَلَدِ اَمِيْنَاذَبَ اَمِيْنَاذَبَ وَلَدِ نَاسُونَ  
 نَاسُونَ وَلَدِ سَلْمُونِ

In the name of the Father, and of the Son, and of the Holy Ghost ;  
 one God. We begin in the name of our Lord Jesus the Christ to write the  
 Gospel of Matthew, the pure Evangelist. The first Lesson from it is  
 read on the night of the Pure, holy Birth. The book of the generation **Matt. 1. 1**  
 of Jesus the Christ, son of David, son of [I]brahîm ; Ibrahîm begat **2**  
 Isaac ; Isaac begat Jacob ; Jacob begat Judah and his brethren. Judah **3**  
 begat Phares and Zara of Thamar ; Phares begat Esrom ; Esrom begat  
 Aram ; Aram begat Aminadab ; Aminadab begat Nason ; Nason begat **4**  
 Salmon ;

ومن خروج بني اسرائيل من مصر والى ادادوس  
 عليه السلام ستماية واربع سنه  
 ومن ادادوس النبي عليه السلام والى  
 الاسكندر بن فلبيس الروماني ستماية وستوه  
 وثلثين سنه ومن الاسكندر بن فلبيس  
 الروماني الى جند سردا ومخلص  
 يسوع المسيح لدره السجود ثلثماية وخمس  
 وعشرين سنه لدره السجود والى هذه  
 السنه وهو العوض المصنوع الفومانه  
 وخمس وخمسين سنه ويلون الماصي من  
 سني العالم والى اخر هذه السنه سنه  
 سنه الف ستماية وثلثه وخمسين سنه  
 وراى الى سينا المسيح عمر الف وخمسين سنه  
 سنه ثلثماية

Sermons, Legends, Martyrdoms, Epistle of Abgar, etc.

Sinai Cod. Arab. 445.

f. 77 b.

A.D. 1175.

XI. SINAI COD. ARAB. 445. A.D. 1175.

*Sermons, Legends, Martyrdoms, Epistle of Abgar, etc.*

f. 77<sup>b</sup> ومن خروج بنى اسرائيل من مصر والى داوود النبی  
 علیه السلام ستمائة واربعين سنة  
 ومن داوود النبی علیه السلام والى  
 الاسکندر بن فلپس اليونانی ستمائة وسبعة  
 وثلثين سنة ومن الاسکندر بن فيلپس  
 اليونانی الى تجسد سيدنا ومخلصنا  
 يسوع المسيح لذكره السجود ثلثماية وخمسين سنة  
 ومن سيدنا المسيح لذكره السجود والى هذه  
 السنة وهو العرض المقصود الف ومائة  
 وخمسة وخمسين سنة ويكون الماضى من  
 سنى العالم والى اخر هذه السنة سنة  
 ستة الف ستمائة وثلاثة وثمانين سنة  
 ومن ادم والى سيدنا المسيح خمس الف وخمسمائة سنة  
 السبح لله دايما امين

And from the exodus of the children of Israel from Egypt to David the Prophet—peace be upon him—six hundred and forty years. And from David the Prophet—peace be upon him—to Alexander, son of Philip the Greek, six hundred and thirty-seven years. And from Alexander, son of Philip the Greek until the Incarnation of our Lord and Saviour Jesus the Christ—let there be adoration at the recollection of Him—three hundred and fifty years. And from our Lord the Christ—let there be adoration at the recollection of Him—to this year, which is the intended era, a thousand one hundred and fifty-five years. And what is past of the years of the world to the end of this year are six thousand six hundred and eighty-three years. And from Adam until our Lord the Christ five thousand five hundred years.

Praise be to God continually.

من  
 اول  
 بسم الاب والابن والروح القدس الاله واحد  
 نبتدي بحون الله وحسن توفيقه وارشاده وتسيده  
 نكتب الانجيل المقدس الاول من ذاك بشاره  
 المقدس في الانجيل . . . او اقراه منه ليوم الاحد قبل  
 الميلاد الجديد للنسبه . . .  
 كتاب مولد يسوع المسيح ابن داود ابن ابراهيم  
 ابراهيم ولد لاسحق اسحق ولد ليعقوب يعقوب ولد ليهودا  
 واخوته . يهودا ولد لفرس فرس ولد لفرعون فارص ولد  
 لفرعون وحمرون ولد لداود داود ولد لعنينا داود  
 عنينا داود ولد لناصر ناصر ولد لصلون صلون  
 ولد لبا عاز من ابا عاز ولد لعوبيد من اعرث  
 عوبيد وللايبي . لايسي ولد لداود الملك داود الملك  
 ولد لاسليمان من امرأة اوييا . سليمان ولد ليوربعام  
 يوربعام ولد لابياد . ابياد ولد لاسا . اسا ولد ليوسافط  
 يوسافط ولد ليودام . يودام ولد لعوزيا . عوزيا ولد  
 ليوثام . يوثام ولد لاخاز . اخاز ولد لحزقيا . حزقيا  
 ولد لمتسي . متسي ولد لامون . امون ولد لياسا .

Gospels.

Sinai Cod. Arab. 82.

f. 3 a.

A.D. 1197.

## XII. SINAI COD. ARAB. 82. A.D. 1197.

*Gospels.*

متى اول

f. 3\* بسم الاب والابن والروح القدس الاله واحد  
 نبتدى بعون الله وحسن توفيقه وارشاده وتسديده  
 نكتب الاربع اناجيل المقدسة " الاول من ذلك بشارة  
 القديس متى الانجيلي .: اول قراءة منه ليوم الاحد قبل  
 الميلاد الجديد للنسبة .: .:  
 كتاب مولد يسوع المسيح ابن داوود ابن ابراهيم .  
 ابراهيم ولد اسحق . اسحق ولد يعقوب . يعقوب ولد يهوذا  
 واخوته . يهوذا ولد فارس وزارخ من ثامر . فارس ولد  
 حصرون . حصرون ولد ارام . ارام ولد عنميناذاب .  
 عنميناذاب ولد ناصهون . ناصهون ولد صلمون . صلمون  
 ولد باعاز من راحاب . باعاز ولد عوبيد من راعوث .  
 عوبيد ولد يسي . يسي ولد داوود الملك . داوود الملك  
 ولد سليمان من امراة اوريا . سليمان ولد يوربعام  
 يوربعام ولد ابياذ . ابياذ ولد اسا . اسا ولد يوسافاط .  
 يوسافاط ولد يورام . يورام ولد عوزيا . عوزيا ولد  
 يوئام . يوئام ولد اخاز . اخاز ولد حزقيا . حزقيا  
 ولد منسى . منسى ولد امون . امون ولد يوشيا . يوشيا

In the name of the Father and of the Son and of the Holy Ghost, one God. We begin by the help of God and the favour of His grace, and His guidance and direction to write the four Holy Gospels; the first of these is the Gospel of Saint Matthew the Evangelist. The first reading from it is for the Sunday before the new Nativity, about the Genealogy.

The Book of the Birth of Jesus the Christ, the son of David, the son of Ibrahîm. Ibrahîm begat Isaac; Isaac begat Jacob; Jacob begat Jehuda and his brethren; Jehuda begat Faris and Zarah of Thamar; Faris begat Hesron; Hesron begat Aram; Aram begat Amminadab; Amminadab begat Naason; Naason begat Salmon; Salmon begat Boaz of Rahab; Boaz begat Obed of Ruth; Obed begat Jesse; Jesse begat David the king; David the king begat Sulaiman of the wife of Uria; Sulaiman begat Jeroboam (*sic*); Jeroboam (*sic*) begat Abiud; Abiud begat Asha; Asha begat Josaphat; Josaphat begat Joram; Joram begat Uzziah; Uzziah begat Jotham; Jotham begat Ahaz; Ahaz begat Hezekia; Hezekia begat Manasse; Manasse begat Amon; Amon begat Josiah; Josiah

من قرا الجليل وارض يهوذا وارض  
 وقوة الرب كانت تسوقهم وان  
 برجال يحملون انسان مخلف على سرير  
 ولم يمتكنهم الدخول من كثرة الجمع  
 فصعدا به الى الصلح وانزلوه بهما ليق  
 الى قدام يسوع فلم يدايها ايمانهم وقال  
 ايها الانسان قد غفرت خطاياك  
 فبيدوا الكهنة والفريسيين يقولون  
 من هو هذا الذي ينطق الفريسيات  
 من يقدر ان يغفر الخطايا الا الله وحده  
 فلما علم يسوع افكارهم قال لهم ماذا  
 تفتكرون في قلوبكم ايها السهل ان  
 اقول قد غفرت خطاياك او قل  
 انهض احمل سريرك ماشيا الى البيت

Lectionary of the Gospels.

Sinai Cod. Arab. 117.

f. 48 a.

A.D. 1204.

## XIII. SINAI COD. ARAB. 117. A.D. 1204.

*Lectionary of the Gospels.*

## سبعة

f. 48<sup>a</sup> من قرا الجليل وارض يهوذا واورشليم  
 : وقوة الرب كانت تشفيهم<sup>1</sup> : واذا  
 برجال يحملون انسان مخلع على سرير  
 : ولم يمكنهم الدخول من كثرة الجمع :  
 فصعدا به الى الصطح وانزلوه بمعاليق  
 الى قدام يسوع : فلما راي ايمانهم قال له  
 : ايها الانسان قد غفرت خطاياك  
 : فبدوا الكهنة والفريسيين يقولون  
 : من هو هذا الذي ينطق الفريات  
 : من يقدر ان يغفر الخطايا الا الله وحده  
 : فلما علم يسوع افكارهم قال لهم : ماذا  
 تفتكرون في قلوبكم : ايما اسهل ان  
 اقول قد غفرت خطاياك : او اقول  
 انهض احمـل سريرك ماشيا : لتعلمون

سبعة

<sup>1</sup> Cod. تسوقهم

from the towns of Galilee, and the land of Judea, and Jerusalem : and the **Luke 5. 17**  
 power of the Lord healed them. And behold men bringing a palsied man  
 upon a bed, and they could not enter for the multitude of the crowd ;  
 and they went up with him to the roof, and let him down by hooks  
 before Jesus. And when He saw their faith, He said unto him, O man,  
 thy sins have been forgiven thee. And the priests and Pharisees began  
 to say, Who is this that speaketh lies ? who is able to forgive sins but  
 God alone ? And when Jesus knew their thoughts, He said unto them,  
 What reason ye in your hearts ? Whether is it easier for Me to say,  
 Thy sins have been forgiven thee, or for Me to say, Arise, and take  
 up thy couch, walking ? that ye may know.



بِسْمِ الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ إِلَهٍ وَاحِدٍ  
 هَذَا عِزَارَهُ هُوَ سِتْسِ الشَّمْسِ السَّعِيدِ خَازِنِ الْكِتَابِ  
 إِلَى قَسْطَنْطِينِ الْمَجِيدِ فِي الْمُلُوكِ الْمَوْلُودِ عَلَى الْقَرْصُزِ  
 عَزَّ هَذَا الْمَصْحَفُ .  
 أَنْتَ يَا عِزَارَ الْمُلُوكِ وَأَشْرَفِهِمْ لَعَلَّكَ اسْتَشَعَرْتَ فِينَا هِمَّةً عَظِيمَةً  
 جَلِيلَةً . فَأَعَزَّتْ أَنْ تَنْشِيَ لَكَ بِلَفْظِ سِتْسِ ذِكْرًا يَشْتَمِلُ عَلَى  
 خَيْرِ الْمَلَكِيِّينَ . الْمَجِيدِ لَهُ فِي أَدْوَارِ السَّنَةِ الدَّائِرَةِ . فَأَذْكَتْ  
 أَنَا لَعْدَهُمْ فِي زَمَانِهِمْ الَّذِي كَانَ يَتَجَدُّ لِي فِيهِ أَنْ أَعَايَنَهُمْ  
 بِذَاتِي . وَاسْتَمَعَهُمْ . أَظْهَرَ مِنْ ذَاتِي إِخْبَارَهُمْ . وَمَا وَجَدْتُ  
 مَعَ ذَلِكَ مَصْفُوفِينَ مِنْ خَلْقَيْنِ يَسْتَحْجِرُ الْمُسْتَحْجِرُ مِنْهُمْ . وَيُمِيزُ  
 الصُّرُوفَ مِنْ وَصْفِهِمَا الْجَزِيلَ ضَلَالَةً . أَذْكَتْ بِذَاتِي فِي أَمْرِكَ وَأَحْسَبْتُ  
 أَيْضًا أَنَّهُ حَسْبُ عَلَيَّ أَنْ أَدْعِي مَا أَشَارَتْ إِلَيْهِ هَامَتُكَ الْجَلِيلَةُ  
 الْمَلَكِيَّةُ . فَتُسَمَّى إِخْبَارُهُمُ الْمَكْتُوبَةُ عَنْهُمْ مِنْ كَانَ كُلُّ وَاحِدٍ  
 مِنْهُمْ . وَوَلَدٌ مِنْ كَانَ . وَحَدَّثْتُ الْوَقْتَ الَّذِي كَانَ فِيهِ . وَحَالَ  
 جِهَادِهِ وَظَفَرِهِ . وَتَبَيَّنَ ذَلِكَ لِلْحَاضِرِينَ . وَجِئْتُ تَصْدِيقًا  
 أَذْكَوَةً مَلْسُوبًا إِلَى الَّذِي كَتَبُوا إِخْبَارَهُمْ أَوَّلًا . وَلِأَنْ كَانَ قَوْلِي  
 غَيْرَ مَنْهَقٍ خَائِبًا مِنْ كَافَّةِ تَأْكِيدِ الْمَعَانِي الَّتِي تَحْقُقُهُ . فَهَذَا  
 هُوَ دَلِيلٌ عَلَى نَقِصِ عَلَيَّ الْوَاصِلِ إِلَى الْغَايَةِ الْقَصْوَى . وَأَنَا مُعْتَرِفٌ  
 بِذَلِكَ . بَلْ وَلَا أَكْثَرُ مِنْ كُلِّ وَاحِدٍ مِنْهُمْ قَدْ وَضَعَ فِي الْأَوْصَافِ  
 الَّتِي تَمْنَى بِإِلَازِمِ الضَّرُورَةِ السَّجِيَّةِ الصَّالِحَةِ الَّتِي اعْتَمَدَ وَهَا وَنَقِصُ  
 النَّقِيصَةِ الَّتِي أَعْرَضَ عَنْهَا وَتَصَوَّرَ الْكَلَامَ فِي أَدْوَارِ الْهَوَى عَلَى  
 جِهَةِ انْخِفَاضِهَا . مَعَ أَنَّ هَذَا مَخْتِاجٌ إِلَى زَمَانٍ طَوِيلٍ وَتَعَبٍ جَزِيلٍ .

## XIV. SINAI COD. ARAB. 420. A.D. 1219.

*Apology of Evaristus.*

بِسْمِ الْاَبِ وَالْاِبْنِ وَالرُّوحِ الْقُدُسِ الْاِلهِ وَاحِدِ  
هَذَا اعْتِذَارُ هُورِسْتَسِ الشَّهَاسِ السَّعِيدِ خَازِنِ الْكُتُبِ ①  
اِلَى قُسْطَنْطِينِ الْمَجِيدِ فِي الْمَلُوكِ ② الْمَوْلُودِ عَلَيَّ الْقَزِّ الْقَرْمَزِيِّ  
عَنْ هَذَا الْمَصْحَفِ

اَنْتَ يَا اعَزَّ الْمَلُوكِ وَاشْرَفَهُمْ لَعَلَّكَ اسْتَشَعَرْتَ فِينَا هِمَّةَ عَظِيمَةٍ  
جَلِيدَةٍ ③ فَاَوْعَزْتَ اَنْ نَنْشِيَ لَكَ بَلْفِظَ سِيرِ ذِكْرًا يَشْتَمِلُ عَلَيَّ  
خَيْرِ الْقُدَيْسِيْنَ ④ الْمَعِيدِ لَهُمْ فِي ادْوَارِ السَّنَةِ الدَّايِمَةِ ⑤ فَاِذْ كُنْتُ  
اَنَا بَعْدَهُمْ فِي زَمَانِهِمُ الَّذِي كَانَ يَتَجَهَّ لِي فِيهِ اَنْ اُعَايِنَهُمْ  
بِذَاتِي ⑥ وَاسْتَمِعَهُمْ وَاطْهَرَ مِنْ ذَاتِي اَخْبَارَهُمْ ⑦ وَمَا وَجَدْتُ  
مَعَ ذَلِكَ مَصْنُفَيْنِ يَسْتَخْبِرُ الْمُسْتَخْبِرُ مِنْهُمْ ⑧ وَيُمَيِّزُ  
الصَّدَقَ مِنْ وَصْفِهِمُ الْجَزِيلِ ضَلَالَةً ⑨ ارْتَيْتُ بِذَاتِي فِي امْرُكٍ وَاحْتَسَبْتُ  
اَيْضًا اَنْهُ يَجِبُ عَلَيَّ اَنْ اُذْعِنَ لَهَا اِشَارَتُ الْيَهْ هِمَّتَكَ<sup>1</sup> الْجَلِيلَةِ  
الْمَلِكِيَّةِ ⑩ فَرَسَمْتُ مِنْ اَخْبَارِهِمُ الْمَكْتُوبَةِ عَنْهُمْ ⑪ مِنْ كَانَ كُلِّ وَاحِدٍ  
مِنْهُمْ ⑫ وَوُلِدَ مِنْ كَانَ ⑬ وَحَدَدْتُ الْوَقْتَ الَّذِي كَانَ فِيهِ ⑭ وَحَالَ  
جِهَادِهِ وَظَفَرِهِ ⑮ وَرَتَبْتُ ذَلِكَ لِلْحَاضِرِينَ ⑯ وَجَعَلْتُ تَصْدِيقَ مَا  
اَذْكُرُهُ مَنْسُوبًا اِلَى الَّذِينَ كَتَبُوا اَخْبَارَهُمْ اَوَّلًا ⑰ وَلَيْنَ كَانَ قَوْلِي  
غَيْرَ مَنْهَقٍ خَائِيًا مِنْ كَافَّةِ تَاكِيدِ الْمَعَانِي الَّتِي تَحَقَّقَتْ<sup>2</sup> ⑱ فَهَذَا  
هُوَ دَلِيلٌ عَلَيَّ نَقْصِ عِلْمِي الْوَاصِلِ اِلَى الْغَايَةِ الْقَصْوَى ⑲ وَاَنَا مُعْتَرِفٌ  
بِذَلِكَ ⑳ بَلْ وَلَا تَكْرِيْمُ كُلِّ وَاحِدٍ مِنْهُمْ قَدْ وَضَعَ فِي الْاَوْصَافِ  
الَّتِي تَنْمِي بِالْاَزْمِ الضَّرُورَةِ السَّجِيَّةِ الصَّالِحَةِ الَّتِي اعْتَمَدُوهَا وَتَقْصُرُ  
النَّقِيصَةُ الَّتِي اَعْرَضُوا عَنْهَا وَتَصُورُ الْكَلَامَ فِي ادْوَا الْهُوَى عَلَيَّ  
جِهَةً اِنْخِفَاضَهَا ㉑ مَعَ اَنْ هَذَا مُحْتَاجٌ اِلَى زَمَانٍ طَوِيلٍ وَتَعَبٍ جَزِيلٍ

<sup>1</sup> Cod. هَامَتَكَ<sup>2</sup> Cod. تَحَقَّقَتْ

In the name of the Father, and the Son, and the Holy Ghost, one God. This is the Apology of Hauristus the blessed deacon, custodian of the books. To Constantine, the glorious among kings; born in the purple silk.

*About this book.*

Thou, O most mighty and noble of kings! that thou mightest make known among us thy great and steadfast care, didst command that we should set forth unto thee in easy language memoirs which shall contain the history of the saints, who are celebrated in the circuits of the revolving year. And behold, I am later than they in their time, wherein I might have seen them personally, and listened to them and made known their histories myself. And I did not find with this any authors from whom the seeker could enquire, and distinguish what is trustworthy in their very erroneous narrative. I have thought for myself about thy command, and have considered also that it is my duty to obey when thou hast indicated thy glorious royal care about it. And I have sketched the histories written concerning them; who each one of them was, and whose child he was. And I have defined the period in which he was, and the condition of his conflict and his victory. And I have set this in order for those who are present. And I have referred the verification of what I record to those who have first written their histories. And if my speech be without ornament and fails altogether to establish the ideas which are ascertained, this is a proof of my want of learning which reaches an extreme point, and I confess to this. But without flattery, each one of them has had attributed to him the qualities which of necessity were increased by the good disposition for which they gave him credit; the defects which he sought to avoid were minimized, and figurative speech in the infirmities of [their] desire [has been used] in the direction of moderation; though this will require a long time and great labour.

بِسْمِ الْاَبِ دَلَايْنِ وَالزَّوْجِ الْقَدْرَيْنِ  
 وَهُوَ الثَّلَاثُ بِالْعَشْرِ مِنَ الْجُمُعَةِ الرَّابِعَةِ  
 مِنْ يَوْمِ الْفِطْرِ وَهُوَ لَيْلَةُ عِيدِ نَصْرِ الْحَمْسَةِ  
 لَمْ تَقْرَأْ لَدُنَّ الْاَوَّلَةَ مِنْ سَفَرِ اسْعَبَا  
 مَكَرًا يَقُولُ الرَّبُّ مِنْ صِهْيُونَ يَخْرُجُ الشَّرَافَةُ  
 كَلِمَةُ الرَّبِّ مِنْ لُدْشَلِيمَ وَخَصْرُ بَنِي شَعُوبٍ كَثِيرَةٍ  
 يُوَخِّئُ اُمَمًا اَعْدَاءَ لَدُنَّ الْعَدُوِّ لَانَّ جَمِيعَ الشُّعُوبِ  
 سَلَكُوا اَكْلَ وَاحِدٍ فِي طَرِيقِهِ وَخَنَ نَسْلَهُ بِاسْمِهِ  
 الرَّبِّ الْاَهْلُ الْاَيُّوْبِ وَيَمْلِكُ الرَّبُّ عِلَاسًا اَنْ وَالِي  
 لِهَؤُلَاءِ مَكَرًا يَقُولُ الرَّبُّ الضَّالُّ اَكْلَ فَلْيَسْمَعْ  
 لَلْفُلَّ وَالْاَوْدِيَةِ وَكُلُّ لِسَانٍ اِعْوَاذُ الْاَرْضِ اَنْ  
 لَلرَّبِّ دَلَّ شَعْبَهُ وَاسْرَائِيلَ يُوَخِّئُ اَيْلًا بِاشْعَى مَلَا  
 دَا فَعَلَتْ بِكَ اَمْرًا اَحَدًا شَكَّ اِحْسَنُ الْمُرَافَعَةِ  
 مِنْ اَرْضِ مِصْرَ وَمِنْ بَنِي نَدَّ الْيَهُودَةِ لِحَبْلِكَ  
 وَارْسَلْتَ قَدَامَكَ مُوسَى وَمُزَيْنَ بِاشْعَى كَثُرَ  
 مَا وَعَلَتْ مَعَكَ مَوَا مَطَارِجُ اَنْظُرْ مَسَاكِينُ  
 حَارِثِيهِمْ وَارْأَوْا مَكَرَ الْاَلَامِ دَلَّاسُ الْاَلَامِ

Commentary on Proverbs and the Prophets.

Sinai Cod. Arab. 13.

f. 115 a.

A.D. 1222.

## XV. SINAI COD. ARAB. 13. A.D. 1222.

*Commentary on Proverbs and the Prophets.*

f. 115<sup>a</sup> بِسْمِ الْاَبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ .  
 يَوْمَ الثَّلَاثَا بِالْعَشَى مِنْ الْجُمُعَةِ الرَّابِعَةِ  
 مِنْ بَعْدِ الْفَصْحِ وَهُوَ لَيْلَةُ عِيدِ نَصْفِ الْخَمْسِينَ  
 ثَلَاثَ قُرَّاتِ الْاَوَّلَةِ مِنْ سَفَرِ اشْعِيَا .  
 هَكَذَا يَقُولُ الرَّبُّ مِنْ صِهْيَوْنَ تَخْرُجُ الشَّرِيعَةُ  
 وَكَلِمَةُ الرَّبِّ مِنْ اورشَلِيمَ وَيَحْكُمُ بَيْنَ شُعُوبٍ كَثِيرَةٍ .  
 وَيُوبِخُ امَّا اعْزَا فِي الْبَعْدِ لِانْ جَمِيعَ الشُّعُوبِ  
 يَسْلُكُوا كُلُّ وَاحِدٍ فِي طَرِيقِهِ . وَنَحْنُ نَسْلُكُ بِاسْمِ  
 اَلرَّبِّ الْاِهْنَا اِلَى الْاَبَدِ . وَيَهْلِكُ الرَّبُّ عَلَيْنَا مِنْ الْاَنِ وَالْاَنِ  
 اَلدَّهْرِ . هَكَذَا يَقُولُ الرَّبُّ الضَّابِطُ الْكُلِّ فَلْتَسْمَعْ  
 اَلتَّلَالُ وَالْاَوْدِيَةُ وَكُلُّ اَسَاسِ اَعْوَارِ الْاَرْضِ . اِنْ  
 اَلرَّبُّ يَدِينُ شَعْبَهُ وَلاِسْرَائِيلَ يُوْبِخُ قَايِلًا . يَا شَعْبِي مَا  
 ذَا فَعَلْتَ بِكَ اَمْ بِمَاذَا احْزَنْتَكَ . اَجِبْنِي اَمْ اَصْعَدَكَ  
 مِنْ اَرْضِ مِصْرَ . وَمِنْ بَيْتِ نِيرِ الْعِبُودِيَةِ نَجَيْتَكَ . هـ  
 وَارْسَلْتَ قَدَامَكَ مُوسَى وَهَارُونَ يَا شَعْبِي اَكْثَرُ  
 [ب] مَا فَعَلْتَ مَعَكَ . هُوَذَا مَعَانْدِيكَ اَنْظُرْ بِمَاذَا  
 جَاذَيْتَهُمْ . قَدْ اَفْدَيْتَكَ اَيْهَا الْاَثِيمِ وَارْشَدْتَكَ

In the name of the Father, and of the Son, and of the Holy Ghost. The third day at the supper of the fourth Friday after the Passover (Easter) that is, the night of the feast of half Pentecost. Three readings, the first from the Book of Isaiah. Thus saith the Lord, From Sion the law shall go forth, and the word of the Lord from Jerusalem, and He shall judge among many peoples, and reprove mighty nations in the

distance, because all peoples walk every one in his own way, but we will walk in the name of the Lord our God for ever. The Lord shall rule over us from now for ever. Thus saith the Lord Almighty, and

**Micah 6. 2** hear, ye hills and ye valleys, and all ye chasms, foundations of the earth. For the Lord shall judge His people, and shall rebuke Israel, **3** saying, O my people, what have I done to thee, or wherewith have I grieved thee? Answer me, did I not bring thee up out of the land of Egypt, and from the house of the yoke of bondage? and I sent Moses and Aaron before thee. O my people, I have done much for thee, behold, see how I have rewarded thine adversaries, and I have redeemed thee, the sinner, and guided thee.

وَلَا تَسْمَا بِاللَّيْلِ سَمْعًا وَتَسْمَا بِالنَّهَارِ  
 يَزِيدُ صَوْتَهُ: وَقَدْ قَالَ النَّبِيُّ ﷺ إِنَّ الشَّيْءَ  
 لِلَّيْلِ وَالصَّخْرَ مِلْحًا لِلَّيْلِ وَالْفَنَاقَ وَالْقَمَرُ  
 فَضَعَهُ لَا وَقَاتِ: وَالشَّمْسُ فَعَرَفَتْ عَزْوَهَا:  
 جَعَلَ ظِلًّا مَاضًا لِلَّيْلِ: وَمَا هُوَ إِلَّا حِطُّ اللَّيْلِ  
 الْأَوَّلِ: وَقَدْ يَقْتَضِي الْإِنْسَانُ بِالْهَجُوعِ وَأَنْتَبِطَ  
 الْوَحْشُ: يُطْلَبُ كُلُّ وَاحِدٍ مِنْهَا الْعَدَا الَّذِي  
 يُعْطِيهِ خَالِقُهُ: وَإِذَا احْتَضَرَ النَّهَارَ اجْتَمَعَتْ  
 الْوَحْشُ: وَقَدْ كُلُّ إِنْسَانٍ عَمَلَهُ: وَأَعْنِ  
 بَعْضُ الْبَعْضِ بِكَلِمَةِ الطَّبِيعَةِ: وَيَأْمُوسُهُ: وَإِذَا  
 أَرَدَتْ الْأَكْثَرُ فَلَا حَصْرَ مِنْ هَذِهِ الْأَشْيَاءِ قُلْتُ  
 أَنَّ التَّزْيِينِ أَحَدٌ مِنْ أَجْزَاءِ الطَّبِيعَةِ وَدَوَى سَبِيحِ  
 الطَّبِيعَةِ جَعَلَ الْإِنْسَانَ حَيَوَانًا نَابِلًا: وَزَيَّنَ  
 الرِّعَامَ مَعَ الْعَقْلِ زَيَّنَ الطَّيْرَ بِالْأَمْصَرِ: وَالْأَمْصَرُ  
 شَرْحَةٌ: وَزَيَّنَ الْعَقْلَ مَعَ الرُّوحِ الْقُدُّوسِ  
 وَالْحَيِّ: وَلَكِنَّمَا يَرَى الْجَنَّةَ بِحَسْبِ الْوَجْدِ  
 صَهْرٌ خَلَصَ وَأَمَّا ضَامِي سَبِيحِ الطَّبِيعَةِ

Sermons of Gregory XXI. (XXXII.)

Sinai Cod. Arab. 276.

f. 139 b.

A.D. 1225.

XVI. SINAI COD. ARAB. 276. A.D. 1225.

*Sermons of Gregory. XXI. (XXXII.)*

f. 139<sup>b</sup> ولا شمسا بالليل تنقص وتمتلى ولا قمرا بالنهار  
 يزيد ضوهه .: وقد قال النبی الجبال الشامخة  
 للایل .: والصخر ملجا للارانب .: والقنافذ والقمر  
 فصنعه لاوقات .: والشمس فعرفت غروبها .:  
 جعل ظلاما فصار لایلا .: وما هو ان يحضره الليل  
 الا وقد انقبض الانسان بالهجوم وانبسطت  
 الوحوش .: يطلب كل واحد منها الغدا الذي  
 يعطيه خالقها .: واذا حضر النهار اجتمعت  
 الوحوش وقصد كل انسان عمله .: واذعن  
 بعضا لبعض بكلمة الطبيعة وناموسها .: واذا  
 ازدت الاكبر فالأخص من هذه الاشیا قلت  
 ان الترتیب احدّ مزاجا من ناطق وذوی غیر  
 نطق .: فجعل الانسان حیوانا ناطقا .: وربط  
 ای التراب  
 الرغام مع العقل رباطا سريا لا يمكن الكلام  
 يشرحه .: وربط العقل مع الروح القدس  
 والمحیی .: ولكيما یأتی بعجیبة عظمی فی جبلته  
 ظهر خلاص وانتقاضا فی شی واحد .:

Cod. يحظر<sup>1</sup>

and no sun in the night waning and waxing; no moon in the day increasing her light. And the prophet said, the high mountains are for the Ps. 104. 18  
 goat, and the rocks are a refuge for the conies, and the hedgehogs; and the moon hath he made for the seasons, and the sun knoweth his going down. He made darkness and it became night; and no sooner does the night come on, when man contracts himself in sleep, and the wild



beasts wander about. Every one of them seeks the food which his Creator giveth him. And when it is day, the wild beasts assemble and every man attends to his work, and they give way to each other by the word and law of Nature. I shall add the greatest and the most special of those things; I shall say that the order has prescribed a mixture of rational and irrational. He hath made Man a rational animal; and He hath bound mould with mind by a secret bond, which speech cannot express. He hath bound mind with the Holy Spirit, the Giver of life; and in order that He might produce the greatest wonder in His creation, He caused salvation and destruction to appear in one thing.

فعل اللاهوت وكان الحديد اذا احيى بالناو بنعل  
 فعل النار في الاحتراق كذلك حبس الرب بلا يتجدد  
 بالكلمة بفعل فعل اللاهوت وكان غرض السيد  
 اقامة هذا الشايد ولعازر ولابنه رئيس الجماعة  
 من الموت ليحقق لنا بذلك ايضا القيامة الكلية لجميع  
 بذلك ايضا قيامة التي كانت عنده ان تكون بعد الملة  
 يقدر في السبت الرابع بعد راس  
 السنة من مثانه لوقا الا في  
 في ذلك الزمان مضى يسوع في السبت ثلثي بين الذروع  
 وكانوا تلاميذه ينقولوا السبيل يفرقوا يا يديهم  
 وان اناس من القرى الذين قالوا لهم لما ذلنا فقالوا اما الحديد  
 يعلم في السبوت اجابا يسوع فقال لهم ولا بعد ما قلتم  
 الذي فعل داود حين جاع هو والذين كانوا معه  
 كيف دخل الى بيت الله واخذ خبز التقدمة واعطاهم  
 للذين كانوا معه الذي لم يخل باكله الا الكهنة

Lessons from the Gospels.

Sinai Cod. Arab. 122.

f. 109 a.

A.D. 1229.

## XVII. SINAI COD. ARAB. 122. A.D. 1229.

*Lessons from the Gospels.*

f. 109<sup>a</sup> فعل اللاهوت . وكما ان الحديد اذا احمى بالنار . يفعل  
فعل النار . فى الاحتراق . كذلك جسد الرب لما ايتحد  
بالكلمة يفعل فعل اللاهوت<sup>1</sup> . وكان غرض السيد  
اقامة هذا الشاب . ولعازر . ولاينة . رئيس الجماعة  
من الموت . ليحقق لنا بذلك القيامة الكلية وليحقق  
بذلك ايضا قيامته التامة . كانت عتيدة ان تكون بعد المم

يقروا فى السبت الرابع بعد راس

السنة من بشارة لوقا الانجيلى

فى ذلك الزمان مضى يسوع فى السبت يمشى بين الزروع  
وكانوا تلاميذه ينقوا السنبل يفركوها بايديهم وياكلوا  
وان اناس من الفريسيين قالوا لهم لماذا تفعلوا ما لا يحل ان  
يعمل فى السبت . اجاب يسوع فقال لهم . ولا هذا ما قراتم  
الذى فعل داوود حين جاع هو والذين كانوا معه  
كيف دخل الى بيت الله واكل خبز التقدمة . واعطا  
للذين كانوا معه . الذى لم يكن يحل ياكله الا الكهنة وحدهم

<sup>1</sup> Cod. اللاهوت

the action of the Godhead. As also iron, when it is heated in the fire, does the work of the fire in burning, thus the body of the Lord, when it is joined to the Word, does the work of the Godhead. The Lord wished the resurrection of this youth, and of Lazarus, and of the daughter of the ruler of the synagogue from death, that He might by it assure us of the general resurrection, and by it assure us also of His resurrection which was about to happen after His suffering.

To be read on the fourth Sabbath after New Year's day, from the Gospel of Luke the Evangelist.

At this time Jesus went on the Sabbath to walk among the corn-fields; and His disciples plucked the ears of corn, rubbing them in their hands and eating. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath-days? Jesus answered and said unto them, Is not this what ye have read that David did when he was hungry, he and they who were with him, how he went into the house of God, and did eat the shew-bread, and gave to those who were with him, which it is not lawful to eat, but for the priests alone?

من كل حال من كل اذنه. انشليه من كل النوايب واقعيه  
 كل سرور كل شقاء كل نعمه. وعند قدومك والديك  
 العزيز الرحمن الالهنا. عند وقوف جماعتنا اللذين به خلاصنا  
 من كل القويته من النار الالهيه حسموا وملكوا في الدالة  
 الولديه. اجعلنا مستحقين الخيرات التي لا تفاد  
 لها. بغيره ورحمة المولود منك ربنا  
 يسوع المسيح. الذي له المجد والوق  
 مع الاب الذي ليس له ابتداء  
 والروح القدس الحي الان  
 وداما والى كل حين  
 الامين

نجز الجزء التاسع من الاولاب وهو شهر ارب  
 بمعونة الله وحسن تواترته في هذا الاربعاء من السنة الصغيرة  
 في الصوم المقدس السادس عشر اذار التاريخ الاول  
 الحادي في سنة ستة الف وسبعمائة وستين  
 لا بيا لادم بمدينه انطاكية المحررة

XVIII. SINAI COD. ARAB. 408. A.D. 1258.

*Sermons and Martyrdoms. Epistle of Abgar, etc.*

من كل حال . من كل اذية . انشليه من كل النوايب . وافعميه  
كل سرور . كل شفاء كل نعمة . وعند قدوم ولدك  
العزیز الرحمة الالهنا . عند وقوف جماعتنا للدينونة خلصنا  
بيدك القوية من النار الابدية حسبما قد ملكتسى الدالة  
الوالدية . اجعلينا مستحقين الخيرات التى لا نفاذ  
لها . بنعمة ورحمة المولود منك ربنا

ايسوع المسيح . الذى له المجد والقوة

مع الاب الذى ليس له ابتدا

والروح القدس الحى الان

ودايما والى دهر

الداهرين

امين

نجز الجزء التاسع من الدولاب وهو شهر اب  
بمعونة الله وحسن توفيقه نهار الاربعاء من السبة الصغيرة  
فى الصوم المقدس السادس شهر اذار التاريخ الاول  
الجارى فى سنة ستة الف وسبعماية وستة وستين  
لابينا ادم بمدينة انطاكيا المحروسة + .

From every condition, and from every hurt; lift him out of all misfortunes, and fill him with all joy, all healing, all grace, and at the return of thy Son, illustrious in mercy, our God, when we shall all stand for judgment, save us by thy powerful hand from everlasting fire, according as thou dost possess parental fondness. Make us meet for the good things which never pass away, by the grace and mercy of

Him who was born of thee, our Lord Jesus the Christ, to whom be glory and power with the Father who hath no beginning, and the Holy Ghost, the Living, now, and always, and to endless ages. Amen.

The ninth part of the Labyrinth is ended. The month of Ab, by the help of God and the grace of His guidance, the Wednesday of the little week, in the holy fast, the sixth month, Adâr, the first date, occurring in the year 6766 from our father Adam, in the protected<sup>1</sup> city of Antioch.

<sup>1</sup> i.e. by God.

اذ كان يخرج يمشي الى الصوم والصلاه  
 وسرجوا من هناك وكانوا يريدون  
 في الجليل وما شاؤوا ان يعلموا احد لا تعرف  
 تلاميذك وقال لهم ان ابن البشر  
 سيقبض اليه في القسطنطينية واذ اما  
 فليؤذنه في اليوم الثالث فليؤذنه  
 الكلمه وخشيوا ان يسئلوه  
 عند القسطنطينية يسئلوه وانما كان  
 ناجوم فلما صاروا في المرقا  
 طهوا الذي كنتم تفكر فيه فيما  
 سلكتم في الطريق فحينئذ لانتم كانوا  
 تسمعونهم في الطريق  
 انتم اعظم فاذ جلس في العاشر  
 عشر وقال لهم

Gospels.

Sinai Cod. Arab. 95.

f. 101 b.

A.D. 1272.



XIX. SINAI COD. ARAB. 95. A.D. 1272.

*Gospels.*

لا يمكن ان يخرج بشى الا بالصوم والصلاة Mark 9. 29 f. 101<sup>b</sup>

30 وخرجوا من هناك وكانوا يترددون

31 فى الجليل . وما شا ان يعلم واحد لانه عرف

تلاميذه . وقال لهم ان ابن البشر

سيدفع الى يدي الناس فيقتلوه . واذا ما

32 قتلوه يقوم فى اليوم الثالث فلم يفهموا

الكلمة وخشوا ان يسلموه

33 لعيد القديس اغناطيوس ثم وافوا كفر

ناحوم فلما صاروا فى المنزل قال

لهم ما الذى كنتم تفكرون فيه فيما

34 بينكم فى الطريق . فصمتوا . لانهم كانوا

يتناولون فيما بينهم فى الطريق

35 ابيهم اعظم فاذا جلس دعى الاثنى

عشر وقال لهم من

cannot come out by anything, but by fasting and prayer. <sup>30</sup>And they went Mark 9. 29 out from thence, and travelled about in Galilee. And He did not wish that any one should know, <sup>31</sup>for He told His disciples. And He said unto them that the Son of man will be delivered into the hands of men, and they will kill him. And when they have killed him, he will rise the third day. <sup>32</sup>And they understood not the words, and they feared to ask Him.

For the feast of Saint Ignatius. <sup>33</sup>Then they arrived at Capernaum; and when they were in the house, He said unto them, What were ye considering about among yourselves in the way? <sup>34</sup>And they were silent, for they had debated amongst themselves in the way which of them was the greatest. <sup>35</sup>And when He had sat down, He called the Twelve, and said unto them, He

القديس مارا فرام قاله على الاله هان  
 الذين حوا قلبي وجعيني فأتوجعوا  
 معي يا ايها الاخوة وعبيد المسيح  
 المار كنتم هلموا واسمعوا الان نفسي  
 حزني وكلاي وجعني اين هو الدموع  
 واين هو الخشع حتى اختم جسدي بالدموع  
 من يفلح يفتح في موضع لا سئل  
 حب لا اسمع الحمد بل الناس حتى  
 ليس لي له تقطع الدموع ولا خاطي يفتح  
 السوح حب هو الهذو اوله استكون  
 فاربع صوفي الى الله اقول بالشهد  
 اشقيين يارب وانت تقضي دل قدس  
 وجع وتتهده ليس ياركني ان اخذ  
 زاحه طرفه عين فالي ليس ازمي  
 مثل الذهب المختار كذلك تاخذ  
 قدسك من هذا العالم البطال  
 وعمل ما ان الفلاح اذا ما ابصر الامثاله  
 انها قد بلغت وانها وحادت بقطفها  
 سرعد لكي لا تزد من المضادين

Discourses of Mar Ephraim.

Sinai Cod. Arab. 439.

f. 216 b.

A.D. 1280.

## XX. SINAI COD. ARAB. 439. A.D. 1280.

*Discourse of Mar Ephraim.*

f. 216<sup>b</sup> القديس مار افرام قاله على الابهات  
الذين تنيحوا قلبي يوجعنى ٥ فاتوجعوا  
معى يا ايها الاخوة وعبيد المسيح  
الباركين ٥ هلموا واسمعوا الان نفسى  
حزينة وكلاي وجعة ٥ اين هى الدموع  
واين هو التخشع حتى احمر جسدي بالدموع  
من ينقلنى ويضعنى فى موضع لا سكن  
حيث لا اسمع البتة بنى الناس حيث  
ليس بلبله تقطع الدموع ولا خلطة يمنع  
النوح حيث هو الهدو او السكوت  
فارفع صوتي الى الله واقول بالتهند  
اشفينى يا رب فاستشفى ٥ لان قلبي  
وجع وتهده ليس يتركنى ان اجد  
راحة طرفة عين ٥ فانى يا سيد ارى  
مثل الذهب المختار كذلك تاخذ  
قديسك من هذا العالم البطل  
وكمثل ما ان الفلاح اذا ما ابصر الاثمار  
انها قد بلغت اوانها وجادت يقطفها  
بسرعة لكيما لا ترزا من المضادين ٥

the holy Saint Ephraim—he said it about the Fathers who have gone to rest. “My heart pains me; and be ye pained with me, O ye brethren and blessed servants of the Christ! Come and listen now. My soul is grieved and my reins are pained. Where are the tears? and

where is the repentance until I bathe my body with tears? Who will transport me and put me down in a place without habitation? where I shall not hear at all the sons of men; where there is no trouble to cut off tears; nor society to prevent a lament; where there is quiet or silence. And I will lift up my voice unto God, and I will say with sighing, 'Heal me, O Lord! that I may be healed, because my heart is pained, and its sighing does not let me find rest for the twinkling of an eye. For I, O Lord! think that like proved gold, even so dost Thou take Thy saint from this vain world. And like to the husbandman when he seeth the fruit, that it is ripe, or that it is good, plucketh it hastily lest it should be hurt by the enemies;



Gospels.  
 Sinai Cod. Arab. 104.  
 f. 1 a.  
 A.D. 1281.

XXI. SINAI COD. ARAB. 104. A.D. 1281.

*Gospels.*

بسم الاب والابن والروح القدس اله واحد f. 1<sup>a</sup>  
 نبتدى بعون الله وحسن  
 توفيقه نكتب الاناجيل  
 المقدسة . الاول من ذلك  
 بشارة القديس متى الانجيلي  
 اول قراءة منه ليوم الاحد  
 قبل ميلاد سيدنا يسوع المسيح  
 المجيد . . الاول

كتاب مولد يسوع المسيح بن داوود Matt. 1. 1  
 ابن ابراهيم. ابراهيم ولد اسحق.

In the name of the Father and the Son and the Holy Ghost, one God, We begin by the help of God and the grace of His guidance to write the Holy Gospels. The first of them is the Gospel of Saint Matthew the Evangelist. The first reading from it is for the First Day (Sunday) before the Birth of our Lord Jesus the Christ, the glorious. The first Book of the Birth of Jesus the Christ, the son of David son of Abraham. Abraham begat Isaac.

كملت بشارة الرسول الانجيلي الفاضل. يوحنا البشول المحبوب  
المتكلم في اللاهيات المحبوس في الرب وبتمامها تم نسخ  
الانجيل المقدس ينيوع الحياه والمرشد الى الخلاص  
ببشارة الانجيليين المعظمين في الرسل متى ومارك ولوقا ويوحنا  
فيسال دينا والاهنا يسوع المسيح المتجدد لخلاصنا ان  
يلهمنا الى عمل وصاياه واوامره ولا ابتعاد عن نواحيه  
وذو اجرة بشفاعته والذنه العذري البشول ورسله والذين  
جاهدوا من اجله.

ايها القاري اسلك بالمحبه اللاهيه صلي بالمعفرة عن  
الناسخ الخاطي لا تسر ثوب التوبه المسمى زاهيه رائحه ومهما  
وجدت فيه الخلط والنسيان فاصاحه ان اعفوك  
يعفرك الرب لك ويستغفرك امين.

كملت هذه النسخه المقدسه بحمد الله القدير طود سيناء الجوده  
ثامن عشر من شهر ايار سنة ست الف وسبع مائه وثلاثة وتسعين للعالم وذلك في  
رياسة الاب القدير انا ارسانيوس اسقف جبل الله ادام الله  
دوام البيرين رياسته ورحمنا جميعا بصلواته وكان المهم المحتى  
بالورق وما يحتاج لنسخة القيسر انا ايجي القيسر اخواننا يمين  
وهو له وللأمة بهم قلايته ينفعه الله بما فيه ولنا اجمعين

## XXII. SINAI COD. ARAB. 89. A.D. 1285.

*Lectionary of the Gospels.*

f. 164<sup>a</sup> كملت بشارة الرسول الانجيلي الفاضل يوحنا البثول المحبوب  
 المتكلم في اللاهيات<sup>1</sup> المحبوب من الرب وبتمامها تم نسخ  
 الانجيل المقدس ينبوع الحياة والمرشد الى الخلاص  
 ببشارة الانجيلين المعظمين في الرسل متى ومرقس ولوقا ويوحنا  
 فنسال ربنا والاهنا يسوع المسيح المتجسد لخلاصنا ان  
 يلهمنا الى عمل وصاياه واوامره والابتعاد عن نواهيه  
 وزواجه بشفاعته والدته العذرى البثول ورسله والذين  
 جاهدوا من اجله . . .  
 ايها القارى اسلك بالمحبة اللاهية<sup>2</sup> صلى بالمغفرة عن  
 الناسخ الخاطى اللابس<sup>3</sup> ثوب التوبة المسمى راهب يرأسه ومهما  
 وجدت فيه من الغلط والنسيان فاصلحه ان امكنك  
 يغفر الرب لك ويستر غلطاتك امين . . .  
 كملت هذه النسخة المقدسة بجبل الله المقدس طور سينا نهار الجمعة  
 ثامن عشر من شهر ايار سنة ستالف وسبعماية وثلاثة وتسعين سنة للعالم وذلك في  
 رئاسة الاب القديس انبا ارسانيوس اسقف جبل الله ادام الله  
 دوام نيرين<sup>4</sup> رياسته ورحمنا جميعا بصلواته وكان المهتم والمعتنى  
 بالورق وما يحتاج لنساخته القسيس انبا اكليمي القديس اخو انبا يمين  
 وهو له وللأمرة برسر قلايته ينفعه الله بما فيه ولنا اجمعين امين .

<sup>1</sup> Cod. اللاهيات <sup>2</sup> Cod. اللاهية <sup>3</sup> Cod. اللابس <sup>4</sup> Cod. النيرين

The Gospel is ended of the gracious Apostle the Evangelist John, the beloved, the virgin, eloquent in Divine things, beloved of the Lord; and its completion finishes the copy of the holy Gospel, the fountain of life, and the guide to salvation, by the preaching of the great Evangelists among the Apostles, Matthew, and Mark, and Luke, and John. Let us ask our Lord and God, Jesus the Christ, incarnated for our salvation,



to inspire us to the doing of His commandments, and statutes, and the forsaking of what He has forbidden and prohibited, by the mediation of His mother, the Maiden, the Virgin, and His Apostles, and those who wrestle for His sake.

O Reader! I ask thee for the Divine Love, pray for the forgiveness of the copyist, the sinner, who is clothed with the garment of repentance, and is called the monk, Jerasimus, for whatever faults and oversights thou hast found in it; correct him if thou canst. The Lord pardon thee, and cover thy faults. Amen.

This holy copy was finished in the holy mount of God, Mount Sinai, on Friday, the 18th of the month of Ayar (May) in the year 6793 of the world, in the reign of the holy Father, Anba Arsenius, Bishop of the Mount of God. May God prolong the continuance of the lights, his rule, and have mercy upon us all by his prayers. He who took the care and trouble about the leaves, and what was necessary for the copying, was the Presbyter, Anba Clement, the holy, brother of Anba Yêmên; it is the property of him and of the Chanters for the use of his cell. May God make him profit by what is in it, and us as well. Amen.

وان يسوع قال له انطلق ايمانك خلاصك فعل  
المكان ابصر ولحق يسوع في الطريق  
الاصحاح الثاني والثلاثون الاخبار بامر القنوق  
فقالوا الى اورشليم الى بيت فاجي وبيت  
عيا حانب حيا التثون ارسا اثنين من  
تقدميه ووقا لهما ابطلعا الى القرية التي  
مقابلكما تحدا على المكان عفا موطا  
لو تبطس عليه اخذ من الناس ثوبا  
تخلاه جيبا به الى فان يقل لكم احد ام يعمل  
هذا فقولوا ان الرب له به حاجة فحينئذ يطلقه  
الى هاهنا فمضيا ووجد عفو امثدودا  
قريبا من الباب على الزقاق خارجا لحالة  
فقال لهما اناس من الوقوف هناك ماذا  
تفعلا اذ تحلا المحسن فقالا له كما وصاهما  
يسوع فتركا هما فقاد المحسن الى يسوع  
والفتيا عليه ثابا عطف فوقه وكثيرين  
الطريق واخرون كانوا  
الذين امنوا في اورشليم

Gospels.

Sinai Cod. Arab. 99.

f. 88 a.

A.D. 1286.

XXIII. SINAI COD. ARAB. 99. A.D. 1286.

*Gospels.*Mark 10. 52 f. 88<sup>a</sup> وان يسوع قال له انطلق ايمانك خلصك .: فعلى

المكان ابصر ولحق يسوع فى الطريق ☉

11. 1 الاصحاح الثانى والثلاثون الاخبار بامر العفو .:

فلما اتوا الى اورشليم الى بيت فاجى وبيت

عنيا جانب جبل الزيتون ارسل اثنين من

تلاميذه وقال لهما . انطلقا الى القرية التى

مقابلكما تجدا على المكان عفوا مربوطا

لمر يجلس عليه احد من الناس قط .: واذ

تحلاه جيبا به الى .: فان يقل لكم احد لم تفعلوا

هذا فقولوا ان الرب له به حاجة .: فحينئذ يطلقه

الى هاهنا .: فمضيا ووجدوا عفوا مشدودا

قريبا من الباب على الزقاق خارجا فحلاه .:

فقال لهما اناس من الوقوف هناك .: ماذا

تفعلا اذ تحلا الجحش .: فقالا لهما كما وصاهما

يسوع فتركاهما . فقادا الجحش الى يسوع .:

والقيا عليه ثيابهما فجلس فوقه .: وكثيرين

فرشوا ثيابهم فى الطريق .: واخرون كانوا

يقطعون اغصانا من الشجر ويفرشون فى

And Jesus said unto him, Go, thy faith hath saved thee. And on the spot he saw and followed Jesus in the way.

The 32nd chapter of the narrative, Of the matter of the Colt.

And when they were come to Jerusalem, to Bethphage and Bethany beside the Mount of Olives, He sent two of His disciples, and said unto

them, Go to the village which is over against you, and ye shall find in the place a colt tied, on whom never yet man sat, and when ye have loosed him, bring him to me. And if any one say unto you, Why do ye this? Say, that his Lord hath need of him, and straightway he will let him come here. And they went, and found a colt bound, near the gate, on the lane without, and they loosed him. And some of them that stood by said unto them, Why do ye do this, loosing the ass? and they said unto them as Jesus had commanded them, and they allowed them. And they led the ass to Jesus. And they threw their garments upon it, and He sat upon it. And many spread their garments in the way; and others cut branches of the trees, and spread [them] in

هذا القول قاله واسمها يي مويي بمجد الله واذا  
 قال هذا القول قال له الحقني فالتفت بطرس  
 وراى التلميذ الذي احبه يسوع تابعا الذي  
 اتكا في العشا على صدره وقال يارب من هو  
 الذي يسلمك هذا ابصر بطرس فقال ليسوع  
 يا سيدي هذا ما جالته قال له يسوع ان شئت ان  
 يبقا هذا الى ان احي ما ذا عليك انت الحقني فاشاع  
 هذا القول فيما بين التلاميذ ان ذلك التلميذ ليسمت  
 وما قال يسوع انه ما يموت بل قال ان شئت ان يبقا  
 هذا الى ان احي ما ذا عليك هذا التلميذ هو الشاهد  
 بهذه الاقوال وكتبها وقد علمنا ان شهادته صادقة  
 هي وقد يوجد اشيا كثيرة مما عملها يسوع لو كتبت  
 واحدا واحدا على حسب ظني انه ولا العالم بعينه  
 كان يسوع المصاحف المكتوب به حقا امين  
 والسبع سديا ابدا وعلينا رحمة وزافة موبك سرمد الز  
 وكان الذراع من سنة ثمان وعشرين  
 حزيران سنة ستة آلاف وسبعماية اربع وتسعين  
 وذلك بدي طور سيناء المقدس الرب ينفع به مقتنيي

## XXIV. SINAI COD. ARAB. 99. A.D. 1286.

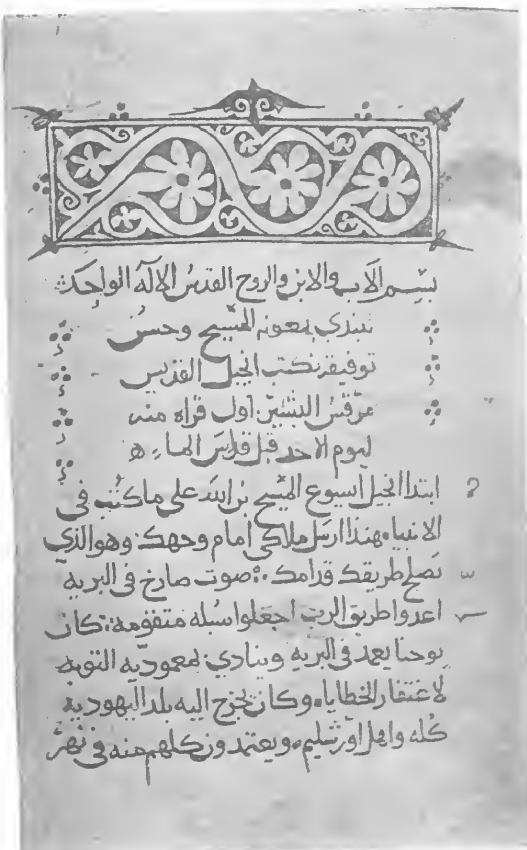
*Gospels.*

Jn 21. 19 هذا القول قاله واسما باى موت يمجد الله واذ  
قال هذا القول قال له الحقنى فالتفت بطرس  
وراي التلميذ الذى احبه يسوع تابعا الذى  
اتكأ فى العشا على صدره وقال يا رب من هو  
الذى يسلمك .: هذا ابصره بطرس فقال ليسوع  
يا سيدى هذا ما حاله : قال له يسوع ان شئت ان  
يبقا هذا الى ان اجى ماذا عليك انت الحقنى : فشاخ  
هذا القول فيما بين التلاميذ ان ذلك التلميذ ليس يموت .:  
وما قال يسوع انه ما يموت .: بل قال ان شئت ان يبقا  
هذا الى ان اجى ماذا عليك فهذا التلميذ هو الشاهد  
بهذه الاقوال وكاتبها .: وقد<sup>1</sup> علمنا ان شهادته صادقة  
هى .: وقد<sup>1</sup> يوجد اشيا كثيرة مما عملها يسوع لو كتبت  
واحدا واحدا على حسب ظنى انه ولا العالم بعينه  
كان يسع المصاحف المكتوبة حقا امين .:  
والسبح لله دايما ابدا وعلينا رحمته ورافته موبدا سرمدنا امين  
وكان الفراغ من نسخه يوم الجمعة ثامن وعشرون من  
حزيران سنة ستة الاف وسبعماية اربعة وتسعين للعالم  
وذلك بدير طور سينا المقدس : الرب ينفع به مقتنيه امين .:

<sup>1</sup> Cod. وقد

This speech He spake, signifying by what death he should glorify God. And when He spake this speech, He said unto him, Follow Me. And Peter turned, and saw the disciple whom Jesus loved following, upon whose breast He leaned at supper, and said, O Lord who is it that shall betray Thee? Peter saw this man, and said unto Jesus, O Lord! what shall

be this man's condition? Jesus said unto him, If I will that this man tarry until I come, what is that to thee? follow thou Me. And that saying went abroad among the disciples, that that disciple should not die; but Jesus said not that he should not die, but He said, If I will that he tarry till I come, what is that to thee? And it is this disciple who testifieth to these sayings, and wrote them, and we know that his testimony is true. And there are many things which Jesus did, if they were written every one, as I think, the world itself would verily not contain the books that should be written. Amen. Glory be to God continually and for ever, and on us be His mercy and pity for ever and ever, Amen. The conclusion of copying it was on Friday the 28th of Hazirân, in the year 6794 of the world, in the holy Convent of Mount Sinai. May the Lord prosper the possessors of it. Amen.



Gospels.

Sinai Cod. Arab. 91.

f. 59 b.

A.D. 1292.



XXV. SINAI COD. ARAB. 91. A.D. 1292.

*Gospels.*

f. 59<sup>b</sup> بسم الاب والابن والروح القدس الاله الواحد ✧

✧ نبتدى بمعونة المسيح وحسن ✧

✧ توفيقه نكتب انجيل القديس ✧

✧ مرقس البشير اول قراءة منه ✧

✧ ليوم الاحد قبل قداس الماء ☉ ✧

ابتدا انجيل ايسوع المسيح بن الله على ما كُتب في

الانبيا . هنذا ارسل ملاكي امام وجهك وهو الذى

يصلح طريقك قدامك ✧ صوت صارخ فى البرية

اعدوا طريق الرب اجعلوا سبله متقومة ✧ كان

يوحنا يعمد فى البرية وينادى بعمودية التوبة

لاغتفار الخطايا . وكان يخرج اليه بلد اليهودية

كله واهل اورشليم . ويعتمدون كلهم منه فى نهر

In the name of the Father, and the Son, and the Holy Ghost, the one God. We begin by the help of the Christ and the grace of His guidance to write the Gospel of Saint Mark the Evangelist. The first reading from it is for the Sunday before the Mass of the waters. The beginning of **Mark 1. 1** the Gospel of Jesus the Christ, the Son of God, <sup>2</sup>as it is written in the prophets. Behold, I send my messenger before thy face, and he shall prepare thy way before thee. <sup>3</sup>The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. <sup>4</sup>John was baptizing in the wilderness, and preaching the baptism of repentance for the forgiveness of sins. <sup>5</sup>And there went out to him all the land of Judea, and the people of Jerusalem, and were all baptized of him in the river.

زودنا الله بركائه. واعاننا على العمل بفضائه.  
 واوصانا الى انضمامه من عطايا الاله. ونعمه هبانه.  
 واشركنا مع قدسيه وابرازه. الذين اسلموا  
 حياتهم عاملين حسب مرضائه. واستحقوا ان  
 يلدوه من طاهها بنعمه وحيوانه. له المجد. والحمد  
 والاشكرام. وعلينا رحمته الى ابد الابد امين  
 وذلك بتاريخ الثالث عشر من كيهك سنة الف والاربع  
 الابرار. اله افق التاسع والخمسون من سبعين سنة لبعده عشر  
 وسبع مائة الهجرية احسن الله تقصيرها في خروعه. وامننا  
 وسلامه. وبما سجد له المختار المشكين بكثرة خطاياهم. الغنا  
 مستحق ان يذكر اسمهم انسان من عظم خطاياهم. يسأل كل واقف  
 عليه. ان يدعو الله. لكي يخلصه الرب الاله من حار دنوبه. يسأله  
 بما فعله في عتوه من الخاسات والخطايا الذكوره. ومن دعا الله  
 له انساله. السبح لله دائما ابدا اسمه مدام. آمين

في هذا اليوم من شهر كيهك سنة الف والاربع  
 الابرار. اله افق التاسع والخمسون من سبعين سنة لبعده عشر  
 وسبع مائة الهجرية احسن الله تقصيرها في خروعه. وامننا  
 وسلامه. وبما سجد له المختار المشكين بكثرة خطاياهم. الغنا  
 مستحق ان يذكر اسمهم انسان من عظم خطاياهم. يسأل كل واقف  
 عليه. ان يدعو الله. لكي يخلصه الرب الاله من حار دنوبه. يسأله  
 بما فعله في عتوه من الخاسات والخطايا الذكوره. ومن دعا الله  
 له انساله. السبح لله دائما ابدا اسمه مدام. آمين

XXVI. BIBLIOTHÈQUE NATIONALE, PARIS.  
FONDS ARABE 159. A.D. 1314.

*The works of St Saba.*

f. 170<sup>a</sup> رزقنا الله بركاته . واعاننا على العمل بمفتراضاته  
واوصلنا الى ما تضمنه من عطايا الاله . ونعمة وهباته  
واشركنا مع قديسيه وابرارهِ . الذين استكملوا  
حياتهم عاملين حسب مرضاته . واستحقوا ان  
يتلذذوا من هاهنا بنعيمه وخيراتهِ . له المجد والسجود  
والاكرام . وعلينا رحمته . الى ابد الابد امين .

وذلك بتاريخ الثالث عشر من كيهك<sup>1</sup> سنة الف وثلثين للشهدا  
الابرار . الموافق للتاسع والعشرون من شهر شعبان سنة اربعة عشر  
وسبع مائة للهجرة العربية . احسن الله تقضيها في خير وعافية وامناً  
وسلامة . وناسخه الحقيق المسكين بكثرة خطاياهِ . الغير  
مستحق ان يذكر اسمه انسان من عظم خطاياهِ . يسأل كل واقف  
عليهِ . ان يدعوا له لكي يخلصه الرب الاله من بحار ذنوبهِ ويسامحه  
بما فعله في عمرهِ من النجاسات والخطايا الكبيرة . وكل من دعا له بشئ  
له امثاله . والسبح لله دائماً ابداً سرمداً

لها كان بتاريخ سنة ١٤٥٦  
للشهاد  
الاطهار طيخ الميرون المقدس  
بكنيسة الست السيدة الطاهرة  
مارتمويم البتول بحارة الروم  
بالقاهرة المحروسة باهتـام  
الهولا الكرم الارشيد ياقن الشيخ  
ولى الدولة ميخائيل الناظر على  
البيعة المشار اليها كاتـب  
: الذخيرة والخواص على يد  
الاب البطريرك انبا مـاوس  
التسعون فى عدد البطارقة  
بالكرسى القوسى وكان كماله  
: والخازن بالبيعة المقدسة  
المشار اليها فى يوم الاحد  
الجديد سابع عشر شهر بومو[ده]  
سنة تاريخ اعلاه وجعل[ل]  
: العمل المذكور من تـبا  
حضوره من الابا الاساقف  
بالوجه البحرى والقبلى وهم  
انبا ايصال اسقف . . . . .  
انفلس وانبا يونس الاصبوطى  
وانبا ايصال التلاوى اسقف  
صيدفا والمحلة وانبا مو[سى]  
اسقف القوص ميلاهم . . .

This is continued on the margin of the preceding page, as follows :

وقد نقل استطرها تاريخ طبخ للميرون المقدس من نسخة خط القمص نوح  
الله نفسه للتذكرو بدينه وكتب ذلك الحقيق يحنا خادم كرسى مارى مرقس  
الانجيلى بنعمة الله وكان تسطير هذا التاريخ ونقله من النسخة القديمة  
فى سادس بشنس سنة للشهدا للابرار بركاتهم يحل علينا ويخلصنا من  
1615  
شرايرنا الى انقضا الادهار

May God furnish us with His blessings, and assist us in doing according to His precepts ; and make us attain to the divine gifts which He has pledged, and His grace and His benefits ; and give us a portion with His saints and His pure ones, who have completed their lives doing according to His pleasure, and have been deemed worthy to be entertained hence by His delights and His blessings. To Him be glory and adoration and honour ; and on us be His mercy for ever and ever, Amen.

And this is at the date of the thirteenth *χουάκ* of the thousand and thirtieth year of the Holy Martyrs ; corresponding to the twenty-ninth of the month Sha'ban the seven hundredth and fourteenth year of the Arab Hegira. May God approve its accomplishment in good and health safely and in peace. And its copyist is the mean poor man, in the abundance of his sins, a man whose name is unworthy to be called a man, from the greatness of his sins. He asks every one who comes upon this book to pray for him, that the Lord his God may save him from the oceans of his crimes, and forgive him for his wicked deeds in the course of his life ; and his many sins. And whosoever shall invoke on him any blessing, unto him shall be the like thereof. And praise be to God now and for evermore.

God the Saviour.... When it was the date of the pure martyrs, the holy oil was prepared in the church of the Pure Lady Mistress Mary the Virgin in the quarter of the Greeks in Cairo the fortified, by the care of the honoured lord the Archdeacon, the wise sheikh, Wali ed Daulah, Michael the overseer of the church the above named, scribe of the Treasury and the Court, with the help of the father, the Patriarch Anba Matthew, the ninetieth in the number of the Patriarchs in the throne of St Mark. And its completion and its storing up in the holy church above mentioned was on the first day of the new week, the seventeenth of the month Pharmouthi the year of the date above.

And there were present at the aforesaid work such as were able to be present of the fathers the bishops of the North and the South : viz. Anba Isaal the bishop of the city of Anupolis, and Anba Jonas of Asioût, and Anba Isaal the Telâwy Bishop of Sidfa and the Mohalla ; and Anba Moses bishop of Koos, inspired men.

And he had copied its lines, on the date of the preparation of the holy oil, from a manuscript in the hand of the *Gommos*<sup>1</sup>, may God give rest to his soul ! for a remembrance of him in his judgment. And the contemptible John, a servant of the throne of St Mark the Evangelist, wrote this by the grace of God. And the writing down of this chronicle and its copying from the ancient manuscript was on the sixth of *παχών* the year 1615 of the pure martyrs. May their blessing light upon us, and save us from our evil ways until the consummation of the ages !

<sup>1</sup> i.e. Hegoumenos.

بِسْمِ الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ إِلَهِ الْوَاحِدِ  
 فَصَاحِبُهُ بِشَارَةُ نَسِي السَّالِحِ بِرَحْمَةِ اخُو يَعْقُوبَ أَحَدَ الْأَسْمَاءِ عَشَرَ  
 الْأَسْمَاءِ السَّالِحِ وَهُوَ الْعَسَارُ الْأَخْلَى وَهُوَ لَاوِي وَاعِيَالُهُ فِي  
 بِلَادِ الْكَهَنَةِ وَخَبَرَ شَهَادَتَهُ شَفَاعَتَهُ كَحَفَظْنَا آمِينَ ٥  
 أَمَّا أَعْمَالُ مَتَّى الَّتِي عَلَّمَهَا فِي بِلَادِ الْكَهَنَةِ فَهِيَ هَذِهِ كَمَا قَدْ  
 نَذَرْنَا وَذَلِكَ أَنَّ بَطْرِسَ وَأَخَاهُ أَنْدَرَاوَسَ كَانَا عِنْدَ  
 عَوْدَتِهِمَا مِنْ بِلَادِ الْبَرِيرِ بَعْدَ أَنْ تَبَيَّنَا لَهُمَا فِي الْإِيمَانَةِ وَعَرَفَا  
 شَرِيعَةَ الدِّينِ وَهَبَّاسَايَرَانِ فِي الطَّرِيقِ وَدَلَّيْنَاهُمَا فِي هَذَا  
 وَقِيلَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ بِالْقُبْلَةِ الرُّوحَانِيَةِ وَقَالَ مَتَّى  
 لَهُمَا مَنْ أَرَادْتُمَا قَالَا لَمْ نَمْنِ بِلَادِ الْبَرِيرِ فَقَالَ لَهُمَا مَتَّى وَأَنَا  
 أَيْضًا قَدْ أَتَيْتُ مِنْ بِلَادِ الْمَغُوطِينِ وَأَنَا عَرَفْتُ كُلَّ وَاحِدٍ  
 مِنْهُمَا صَاحِبَهُ الْأَخْرَافَ مَا نَالَهُ مِنَ الْإِلَاحِ فَقَالَ لَهُمَا مَا تَوَسَّ  
 هَذَا أَنْ الْمَدِينَةَ الَّتِي كُتِبَ فِيهَا قَدْ حَضَرَ رَبُّنَا يَسُوعُ الْمَسِيحُ  
 مَعَ أَهْلِهَا فِي كُلِّ وَقْتٍ وَهُوَ عِنْدَهُمْ دَائِمًا وَيُعِيدُ مَعَهُمْ وَيُنْصِبُ  
 كُوسُهُ فِي وَسْطِ بَيْتِهِمْ بِالْفِدَاءِ وَيُعَلِّمُهُمْ وَصَايَاهُ فَلَمَّا دَخَلَتْ  
 إِلَى الْمَدِينَةِ نَحْنُ وَنَادَيْتُ فِيهِمْ وَبَشَّرْتُهُمْ بِاسْمِهِ قَالُوا إِلَى حَرِّ نَعْرِفُ  
 هَذَا الْأَسْمَ فَقُلْتُ لَهُمْ مَنْ عَرَفْتُمْ قَالُوا إِلَى طُولِ رُوحِكَ  
 وَاتَّهَلَّ عَلَيْنَا وَلَا تَقْلَقْ وَنَحْنُ إِلَى الْغَدَاةِ فَانْظُرْ إِلَى الَّذِي  
 بَشَّرْتَنَا بِهِ قَالُوا لَمْ نَسْأَلْ وَنَحْنُ حُضُرُ رَبِّنَا يَسُوعُ الْمَسِيحُ وَهُوَ  
 رَاقِبٌ عَلَى سَجَائِدِهِمْ وَنَحْنُ جَمِيعُ عَوَاتِ السَّمَاءِ سَاجِدُونَ وَأَنَا

Lives of Saints and Martyrs.

Sinai Cod. Arab. 397.

f. 27 a.

A.D. 1333.

XXVII. SINAI COD. ARAB. 397. A.D. 1333.

*Lives of Saints and Martyrs.*

f. 27<sup>a</sup> بسم الاب والابن والروح القدس الاله الواحد السادس عشر  
 قصه بشاره متى السليح بن حلفى اخو يعقوب احد الاثنى عشر  
 تلاميذ المسيح . وهو العشار<sup>1</sup> الانجيلي وهو لاوى واعماله فى  
 بلدة الكهنة . وخبر شهادته شفاعته تحفظنا امين .  
 اما اعمال متى التى عملها فى بلد الكهنة فهى هذه كما قد  
 نذكر . وذلك ان بطرس واخاه اندراوس كانا عند  
 عودتهما من بلاد البربر بعد ان ثبتهما فى الامانة . وعرفاهما  
 شرايع الدين وهما سايران فى الطريق قد لقيا متى هذا .  
 وقبل كل واحد منهما صاحبه بالقبلة الروحانية . وقال متى  
 لهما من اين اتيتما . فقالا له من بلاد البربر . فقال لهما متى . وانا  
 ايضا قد اتيت من بلاد المغبوطين وانه عرف كل واحد  
 منهما صاحبه الاخر ما ناله من الالام . فقال لهما مثاوس  
 هذا . ان المدينة التى كنت فيها . قد يحضر ربنا يسوع المسيح  
 مع اهله فى كل وقت . وهو عندهم دائما . ويعيد معهم وينصب  
 كرسيه فى وسط بيعتهم بالغداة . ويعلمهم وصاياه . فلما دخلت  
 الى مدينتهم . وناديت فيهم وبشرتهم باسمه . قالوا لى نحن نعرف  
 هذا الاسم فقلت لهم من عرفكم به . فقالوا لى طول روحك  
 واتمهل علينا ولا تقلق وتعجل الى الغداة . فانك تنظر الى الذى  
 بشرتنا به . فلما كان من غدوة حضر ربنا يسوع المسيح وهو  
 راكب على سحابة مضية . وان جميع قوات السما يسبحونه . وانى

<sup>1</sup> Cod. العسار

the 16th

In the name of the Father, and the Son, and the Holy Ghost, the One God.

The history of the preaching of Matthew the Apostle, son of Halfi, brother of James, one of the Twelve Disciples of the Christ; he was the

Publican, the Evangelist ; he was Levi ; his acts were in the town of the priests, and the narrative of his martyrdom. May his mediation preserve us, Amen.

But the acts of Matthew which he did in the town of the Priests were these, as we shall record ; and this, that Peter and Andrew his brother were on their return from the country of El Barbar, after they had established them in the faith, and taught them the precepts of religion. While they were journeying on the road, they met this Matthew. Each one of them embraced his friend with a spiritual kiss ; and Matthew said unto them, "Whence have you come?" And they said unto him, "From the country of El Barbar." And Matthew said unto them, "And I also have come from the country of the Blessed." And each one of them told his other friend what sufferings had befallen him. And this Matthew said unto them : "The city in which I have been, our Lord Jesus the Christ is present with its people at all times ; He is beside them continually, and He keepeth a feast with them. He setteth up His throne in the midst of their church in the early morning, and teacheth them His commandments. And when I entered their city, and proclaimed amongst them, and preached the Gospel to them in His name, they said unto me, "We know this Name." And I said unto them, "Who hath taught you it?" And they said to me, "Be patient, take time with us ; be not anxious nor hurried until the morning, and thou shalt look on Him whom thou hast preached unto us." And when the morning came our Lord Jesus the Christ appeared, riding upon a shining cloud, and all the powers of Heaven were praising Him. And I

بِالتَّوْبَةِ وَمَغْفِرَةِ الْخَطَايَا فِي جَمِيعِ الْأُمَمِ وَتَبْدُونَ مِنْ  
 يَرُوشَلِيمَ وَاسْمُ تَشْهَدُونَ عَلَى هَذَا وَأَنَا أَرْسِلُ إِلَيْكُمْ  
 بِمَوْعِدِ ابْنِي فَأَجْلِسُوا اسْمُ فِي الْمَدِينَةِ يَرُوشَلِيمَ حَتَّى  
 تَشْهَدُوا الْقُوَّةَ مِنَ الْعُلَا ~~تُخْرِجُهُمْ~~ خَرَجَهُمْ حَارِجًا إِلَى  
 بَيْتِ عَيْنَا وَرَفَعَ يَدَيْهِ وَبَارَكَهُمْ وَكَانَ فِيمَا هُوَ يَبَارِكُهُمْ  
 انْفَرَدَ عَنْهُمْ وَصَعِدَ إِلَى السَّمَاءِ فَامْتَا هُمْ فَسَجَدُوا  
 لَهُ وَرَجَعُوا إِلَى يَرُوشَلِيمَ بِنَرْحٍ عَظِيمٍ وَكَانُوا فِي  
 كُلِّ حَزْنٍ فِي الْهَيْكَلِ يَسَبِّحُونَ اللَّهَ وَيُبَارِكُونَ امِينَ

خُذْ أَخِي لَوْقَا بِسَلَامٍ الرَّبِّ امِينَ  
 فِي شَهْر طُوبَةِ سَنَةِ خَمْسِينَ وَالف  
 لِلشَّهَدَاءِ الْأَطْهَارِ يَا رَبِّ اغْفِرْ  
 لَهَا بَنَتِهِ وَلِلْمُتَمِّمِ وَلِجَمِيعِ بَنِي الْمَعْمُودِيَةِ ٥



XXVIII. BRITISH MUSEUM OR. 1327. A.D. 1334.

*Gospels.*

f. 184<sup>a</sup> بالتوبة ومغفرة الخطايا فى جميع الامر وتبدون من  
 يروشلیم وانتہ تشهدون على هذا وانا ارسل اليكم  
 موعدا ابى فاجلسوا انتہ فى المدينة يروشلیم حتى  
 تتدفعوا القوة من العلا ٥ ثم اخرجهم خارجا الى  
 بيت عنيا ورفع يديه وباركهم وكان فيما هو باركهم  
 انفرد عنهم وصعد الى السما فاما هم فسجدوا  
 له ورجعوا الى اورشلیم بفرح عظيم وكانوا فى  
 كل حين فى الهيكل يسبحون الله ويباركون امين ٥

نجز انجيل لوقا بسلام الرب امين  
 فى شهر طوبه سنة خمسين والف  
 لاشهدا الاطهار يا رب اغفر  
 لكاتبه وللمهتم ولجميع بنى المعمودية ٥

in repentance and forgiveness of sins amongst all nations, and begin at Jerusalem. Ye shall testify about this; and I will send you the promise of my Father; and tarry ye in the city Jerusalem, until ye be armed with power from on high. Then He took them out to Bethany, and raised His hands and blessed them, and whilst He blessed them, He was separated from them, and ascended to Heaven. But they worshipped Him, and returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God, Amen.

The Gospel of Luke is completed, in the peace of the Lord, Amen.

In the month of Tûbat, the year 1050 of the pure Martyrs. O Lord ! forgive its writer and the superintendent and all baptized persons.



XXIX. SINAI COD. ARAB. 628. A.D. 1337.

*Lectionary of the Gospels.*

f. 3<sup>b</sup> بسم الآله الواحد الآب والآبن والروح القدس

المقالة الأولى للقديس متى الرسول الفصل

الأول منه ليوم الأحد قبل الميلاد المجيد كتاب

ميلاد يسوع المسيح ابن داوود ابن ابراهيم فابراهيم ولد اسحق واسحق ولد يعقوب  
 ويعقوب ولد يهوذا واخوته يهوذا ولد فارص وزارخ من ثامار فارص  
 ولد حصرون حصرون ولد ارام ارام ولد عميناداب عميناداب ولد  
 ناصون ناصون ولد سلمون سلمون ولد باعاز من راحاب باعاز ولد عوبيد  
 من راغوث عوبيد ولد ايسى ايسى ولد داوود الملك داوود ولد سليمان  
 من امرأة اوزيا سليمان ولد رحبيعام رحبيعام ولد ابيا ابيا ولد اصف  
 اصف ولد يوشافاط يوشافاط ولد يورام يورام ولد عوزيا عوزيا  
 ولد يواثام يواثام ولد اخاز اخاز ولد حزقيا حزقيا ولد منسى منسى  
 ولد عاموص عاموص ولد يوشيا يوشيا ولد يوخانيا واخوته فى سبى  
 بابل ومن بعد سبى بابل يوخانيا ولد شلتاييل شلتاييل ولد زوربابيل  
 زوربابيل ولد ابوذ ابوذ ولد الياقيم الياقيم ولد عازور عازور ولد  
 صادق صادق ولد اخين اخين ولد اليود اليود ولد اليعازر اليعازر  
 ولد مثنان مثنان ولد يعقوب يعقوب ولد يوسف خطيب مريم  
 المولود منها يسوع الذى يدعى المسيح فكل الاجيال من ابراهيم الى  
 داوود اربعة عشر جيلا ومن داوود الى سبى بابل اربعة عشر جيلا  
 ومن سبى بابل الى المسيح اربعة عشر جيلا الفصل الثانى  
 قراءة يوم الميلاد سحر ومولد يسوع المسيح هكذا كان لما خطبت  
 مريم امه ليوسف قبل ان يعترفوا وجدت حبلى من روح القدس

In the name of the one God, the Father, the Son, and the Holy Ghost.  
 The first Word of Saint Matthew the Apostle, the first chapter of it, for

the first day after the glorious Birth. The Book of the Birth of Jesus the Christ, son of David, son of Ibrahim. Ibrahim begat Isaac, and Isaac begat Jacob, and Jacob begat Juda and his brethren. Juda begat Phares and Zarah of Thamar. Phares begat Hesron. Hesron begat Aram. Aram begat Aminadab. Aminadab begat Nason. Nason begat Salmon. Salmon begat Boaz of Rahab. Boaz begat Obed of Ruth. Obed begat Jesse. Jesse begat David the King. David begat Suleiman of the wife of Uriah. Suleiman begat Rehoboam. Rehoboam begat Abia. Abia begat Asaph. Asaph begat Josaphat. Josaphat begat Joram. Joram begat Ozia. Ozia begat Jotham. Jotham begat Ahaz. Ahaz begat Hezekia. Hezekia begat Manasse. Manasse begat Amos. Amos begat Josia. Josia begat Jechonia and his brethren in the captivity of Babel. And after the captivity of Babel Jechonia begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor. Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud. Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob begat Joseph the betrothed of Mary, from whom was born Jesus who is called the Messiah. And all the generations from Abraham to David are fourteen generations; and from David to the Captivity of Babel fourteen generations; and from the Captivity of Babel to the Christ fourteen generations. The second Chapter. Morning reading for the day of the Birth. And the birth of Jesus the Christ was thus: When Mary His mother was betrothed to Joseph, before they knew one another, she was found with child of the Holy Ghost.





a dream; and taught him that the sheep would bring forth according to thy desire; and this will be My doing, and I am He who hath taught thee this arrangement. And his saying is "that the Angel of God spoke to me, and said to me, I am God [*On the margin.* who appeared to thee at Bethel, and he made it certain that He who spake to him is the Son, and therefore he called Him an Angel, and God, as He in the latter time appeared. He is a Man, and God; and therefore 'I am God,'] Who spake to thee at Bethel," which means in the house of my Father, who is very God, and I am very God, begotten of Him. And because this house in which He had appeared unto him upon the ladder, was a symbol of the Christian congregation, as we have recorded it in its place, therefore He remembered the anointing and He said: "There where thou didst anoint a pillar to Me"; and commanded him to return to his land, which He had promised him. And He said, I have brought thee to this land, that thou mayest take from it riches, and return to thy land, and thy riches with thee. And thus God wishes from us in the world that we should take from Him riches to ourselves in good works, and then we should go to our true heavenly land; we carrying our riches. [Text.] Leah and Rachel answered and said unto him, Peradventure there remaineth to us another portion and another inheritance in the house of our father. Did he not consider us with him.....

ثم قاذل امرأة، وبعد وفاتها صار اسقفاً، وأعطاه الله لحمل  
 لاسقفه نعمة بلغ فيها إلى أن صارت العجايب تكفي له  
 يسماؤها، وذلك أنه اجتريح عجائب كثيرة تزد على السمع، وتجاوز  
 الوصف، وسأذكر من كثيرتها واحداً أو اثنين، وهي أن كان  
 خدام الكنيسة أو مذواقي وقت من المواقف من قناديلها قليلاً  
 فضع ذلك على البار واحتجوا في ذلك ما وحضره الكنيسة  
 قوم يصلون، ولقد السبب في جميعها هو ما ذكرنا، فظهرت  
 ملائكة سمعوا ما معه تقول ومع رؤسك، فأما اسقافه وحنوه  
 فيسير تهايه فيها ما عرض للذين رأوا السيرة قوارعة غفيرة  
 وذلك أنه ما زال عارضاً لهم الذي شغلهم فمنعهم من النظر  
 فقط، وأعطاهم كتباً واحداً، وصره في قباله خذوا هذه التي  
 لا تكونوا تسهرتم بطلاً، وسأس الرعيه التي أوتى عليها كما  
 ينبغي، وأتقل إلى طبة الملائكة وسيرتقري.

عند الله والله هو الكليم هذا الذي

بسم الاب والابن والروح القدس الاله الواحد  
 وصف سيره وتسير اسبى القدس اسبى يدون صانع العجايب  
 اسقف مدينه ارمينية ونطون، الفها تاوود ورس  
 اسقف بافوا، قال يوحنا الايجلي في الديكان الكلمة والحكمة  
 دار عند الله، كل به كان وحلوانته لم تترك شي مما دان اماه  
 اسأل الاله استعمل ان يهيى انا المسكين الذي قد بدلت بعدنا



XXXI. SINAI COD. ARAB. 398. SEEN DECEMBER, A.D. 1408.

*Legends and Martyrdoms. Labyrinth IV.*

f. 129<sup>b</sup> ثم قارن امرأة. وبعد وفاتها صار اسقفا. واعطاه الله لعمل  
الاشفية نعمة بلغ فيها الى ان صارت العجايب تكنية له  
يسما بها. وذلك انه اجترح عجائب كثيرة تزيد على السمع. وتتجاوز  
الوصف. وساذكر من كثرتها واحدة او اثنتين. وهى ان كان  
خدام الكنيسة اوقدوا فى وقت من الاوقات من قناديلها قليلا  
فصعب ذلك على البار. واحتجوا فى ذلك ان ما قد حضر فى الكنيسة  
قوم يصلون. ولهذا السبب لن يحتاج فيها ضوا كثيرا. فظهرت  
ملائكة سمعوها معه تقول ومع روحك. فاما اشفاقه وحنوه  
فيبين تناهيه فيها ما غرض للذين راموا ان يسترقوا رعية غنمه  
وذلك انه ما ازال عارض العماء الذى اشتملهم. فمنعهم من النظر  
فقط: بل واعطاهم كيشا<sup>1</sup> واحدا. وصرفهم قايلا لهم خذوا هذا حتى  
لا تكونوا قد سهرتم باطلا. وساس الرعية التى اوتمن عليها كما  
ينبغى وانتقل الى طبقة الملائكة وسيرتهم.

البدى  
فى  
هذه  
الكلمة  
هو  
والله  
عند  
الله  
كانت  
+

بسم الاب والابن والروح القدس الاله الواحد  
وصف سيرة وتدبير ابينا القديس اسيريديون صانع العجايب  
اسقف مدينة ابريميثونطون. الغها ثاووذورس  
اسقف بافوا. قال يوحنا الانجيلي فى البدى كان الكلمة والكلمة  
كان عند الله. كل به كان وخلوا منه لم يكن شى مما كان اياه  
اسل واليه ابتهل ان يهب انا لى انا المسكين الذى قد بدات بهدا

<sup>1</sup> Cod. كيشا

Then he espoused a wife, and after her death he became a Bishop, and God gave him grace for the work of healing; he succeeded in it so that miracles became a nickname for him, and he was called after them. This was because he managed to perform many miracles, which increase

with fame, and surpass narration; I will mention one or two out of the multitude of them. One was that the servants of the church were once upon a time burning few of its candles, and this was hard for the pious man. They excused themselves for this [by saying] that there were no people present in the church praying, and for this reason that much light was not required in it. Angels appeared whom they heard saying with him, "and with thy spirit." But the length to which he went in his mercies and tenderness as shown in opposing those who aimed at robbing the flock of his sheep, and this because he never ceased withstanding the blindness which overwhelmed them and prevented them from even seeing, but he gave them one purse, and he dismissed them, saying to them, "Take this that your vigil may not be in vain." And he ruled the flock with which he was entrusted as was necessary, and he was translated to the rank of the Angels, and to their life.

In the name of the Father and of the Son and of the Holy Ghost, the one God. A narrative of the life and conduct of our holy father Spiridion, worker of miracles, bishop of the city of Abrimithounton, which Theodorus bishop of Paphos(?) composed. John the Evangelist said, In the beginning was the Word; and the Word was with God, and God was the Word. This one in the beginning was with God. Everything was by Him, and without Him was nothing of what was. I ask Him and call upon Him to give me, the poor one, who has just begun upon this

وعظم شأن هرقانوس وقوى سلطانه واستقام ملكه  
 واطمانت اليهود في ايمته وامنوا في جميع مساكنهم  
 وذكر قرق اليهود ذلك الزمان السنين فلما جرى انتقال  
 هرقانوس من العرقة التي كان هو وابايه منها الى غيرها  
 ولما جرى بين اليهود من العداوة والحروب القتل بسبب ذلك  
 قال صالح الكتاب كان اليهود في ذلك الزمان ثلثة فرق واحدة  
 سيمون المزوسيم ونفسه بهذا الاسم المعترلة والفرقة الثانية  
 الصدوقية وهم من اصحاب رجل من العلماء يقال له صادق  
 والفرقة الثالثة سيمون الحسدنم ونفسه بهذا الاسم الصالحين  
 وهم المستغلين بالسيخ والعبادة وكانت الصدوقية تعادي  
 المعترلة عدوة شديدة وسابهم وكان هرقانوس واباوه من  
 المعترلة وعاداهم وكان السيخ في ذلك الله صنع صيغ عظيم  
 واحصر فيه جميع قوادسهم واصحابه واحصر جميع اليهود  
 وهما المعترلة وحضر هرقانوس معهم فاكل وشرب فلما اخذ  
 السرايمه قال للمعترلة انتم تعلمون اني واحد من تلاميذك  
 واني راجع الي فلكم والذبح رايعكم ولا اخالفكم وانا  
 اسالكم متى علمت بطرد جري مني وخطايعوني به وترشدوني  
 الصواب

XXXII. BRITISH MUSEUM OR. 1336. A.D. 1493.

*History of Joseph Ben Gorion.*

f. 43<sup>b</sup> وعظم شان هرقانوس وقوى سلطانه واستقام ملكه  
 واطمان<sup>1</sup> اليهود فى ايامه وامنوا فى جميع مساكنهم  
 ذكر فرق اليهود ذلك الزمان السبب فيما جرى فى انتقال  
 هرقانوس من الفرقة التى كان هو وابايه منها الى غيرها  
 وما جرى بين اليهود من العداوة والحروب والقتل بسبب ذلك  
 قال صاحب الكتاب كان اليهود فى ذلك الزمان ثلثة فرق  
 يسمون الفروسم وتفسير هذا الاسم المعتزلة  
 الصدوقية والفرقة الثالثة يسمون الحسديم  
 وهم المشتغلين بالتسبيح والعبادة وكانت الصدوقية تعادى  
 المعتزلة عداوة شديدة وتباينهم وكان هرقانوس واباه  
 من المعتزلة وعاداهم وكان السبب فى ذلك انه صنع صنيع عظيم  
 واحضر فيه جميع قواده وجنوده واصحابه واحضر حكما اليهود  
 وهما المعتزلة وحضر هرقانوس معهم فاكل وشرب فلما اخذ  
 الشراب منه قال للمعتزلة انتم تعلمون انى واحد من تلاميذك  
 وانى راجع الى قولكم واتدبر برايكم ولا اخالفكم وانا  
 اسالكم متى علمتم بغلط قد جرى منى او خطا تعلموني به وترشدوني الى  
 الصواب

<sup>1</sup> Cod. واطمانت

And the dignity and power of Hyrcanus increased, and his rule was established; and the Jews enjoyed security in his days; and were safe in all their dwellings.

A memorial of the sects of the Jews at that period, the cause of what happened at the change of Hyrcanus from the sect to which he and his parents belonged, to another one.

And what happened among the Jews of enmity, and wars, and slaughter because of that.

The author of the book says, 'The Jews were at that time [in] three sects. The first was called the Pharisees. And the interpretation of this name is the Separated people.

And the second sect is the Sadducees. And they were the followers of one of the learned men named Zadok.

And the third sect was called the Chasidim. And the interpretation of that name is the Righteous people. And they are occupied with praise and worship.

And the Sadducees hated the Pharisees with a fierce hatred, and separated from them. And Hyrcanus and his parents belonged to the Separatists; then after that he changed to the Sadducees, and withdrew from the Separatists, and he became their enemy. And the reason of it was this; that he had made a great banquet, and had brought into it all his captains, and his troops, and his friends. And he brought thither the wise men of the Jews; and these two were Separatists and Hyrcanus was present with them; and he ate and drank. And when they took the wine from him, he said to the Separatists, "Ye know that I am one of your disciples. And I am returning to your doctrines; and I will be guided by your opinions; and I will not oppose you. And I ask you, when you have known a mistake made by me, or a fault, tell me of it, and guide me to what is right."'

طالع في هذه الكتاب المباركة للعبد الخاطي المسكين الكثير  
 السيئات القليل الحسنة الطالب من السيد المسيح غفران  
 خطاياها وارشاده الى طريق الصواب اخفاها الله في  
 الخفية واقهر الحفيدة الذي لم يستحق لم يذكر اسمه في  
 كتاب المقدس من كثرة خطاياها يواكيم يا خذوا  
 لكم المرحوم يعقوب المرحوم اسحاق الخياط الشوبلي  
 خال صقر المرحوم سلمان الضاني وكانت له الخوري العز  
 وهو يوم تاريخه في الدير المقدس طور شينا بالديار بليته فيه  
 اليوم وفاته وحفظ له في الكنيس حصفا ونصيب لعز  
 وهو يتال كلن فرا في هذه الاضطراب الحفيدة لم يطلب  
 من السيد المسيح الغفران يكون له  
 من الوعاظ الصادق في يوم الدين والرحمة  
 من ذات المين شفاعت شينا السيد العبد  
 القاهر التتول الزكية وما ربي هو تتوكل  
 لا وليه الا الله والقديسة العظيمة الشنت كات  
 المشهيد وجميع القديسين لعين وذلك بتاريخ  
 السليما المباركة عشرين يوم مضت من شهر ربيع  
 يوم عيد ماري ابليانث الذي الى العصور  
 شنت شبع الالف واربع واربعين لاسا اذ علم  
 المشعل واللعن لله دائما ابدا وعلينا رحمته الى الابد

Lectionary of the Gospels.

Sinai Cod. Arab. 121.

A.D. 1536.

XXXIII. SINAI COD. ARAB. 121. A.D. 1536.

*Lectionary of the Gospels.*

طالع فى هذا<sup>1</sup> الكتاب المبارك العبد الخاطى المسكين الكثير  
السيات القليل الحسنات الطالب من السيد المسيح غفران  
خطايه وارشاده الى طريق الصواب اخطا الناس فى  
الخليقة واثمهم بالحقيقة الذى لم يستحق ان يذكر اسمه فى هذا<sup>1</sup>  
الكتاب المقدس من كثرة خطايه يواكيم باسم خورى العربى  
بن المرحوم يعقوب بن المرحوم اسحاق الخياط الشوبكى  
خال صقر بن المرحوم سلمان الضانى وكاتبه الخورى العربى  
وهو يوم تاريخه فى الدير المقدس طور سينا الله يبيته فيه  
الى يوم وفاته ويجعل له فى الكنة حظا<sup>2</sup> ونصيب امين  
وهو يسال كل من قرا فى هذه الاسطر<sup>3</sup> الحقيمة ان يطلب  
له من السيد يسوع المسيح الغفران يكون له نظير  
ذلك من الواعد الصادق فى يوم الدين والوقوف  
عن ذات اليمين بشفاعة ستنا السيدة العذرى  
الطاهرة البتول الزكية ومارى موسى كلير القدرة  
الازلية الالهية والقديسة العظيمة الست كاترينا  
الشهيدة وجميع القديسين امين وذلك بتاريخ نهار  
الثلاثا المبارك عشرين يوم مضت من شهر تموز المبارك  
يوم عيد مارى ايلياس النبى الحى الغيور  
سنة سبع الاف واربعة واربعين لابينا ادم عليه  
السلام والسبح لله دائما ابدا وعلينا رحمته الى الابد امين  
<sup>1</sup> Cod. هذه <sup>2</sup> Cod. حضا <sup>3</sup> Cod. الاصطر

the servant, the poor sinner, with many vices and few virtues, has studied in this blessed book, he who seeks from the Lord the Christ pardon for his sins, and His guidance to the right way, the most sinful of people

in the universe, and most guilty of them in truth, and who does not deserve that his name should be mentioned in this holy book on account of the multitude of his sins ; Joachim named the Arab priest, son of the late Jacob, son of the late Isaac the tailor, the Shoubky, uncle of Saqar son of the late Salmon the sheep-master. And the Arab priest wrote it ; and the day of its dating was in the holy monastery of Mount Sinai, may God make him dwell in it till the day of his death and give him a lot and a portion among the priests, Amen. He asks every one who reads these poor lines to seek pardon for him from the Lord Jesus the Christ ; that he may have [something] like this from the faithful Promiser in the day of judgment, and a place among those on the right hand, by the intercession of our mistress the Lady, the pure Virgin, the chaste maiden ; and our Lord Moses, him who held converse with the Eternal Divine Power ; and the holy great lady Catherine the Martyr, and all the Saints, Amen. And this at the date of the blessed Tuesday, twenty days having passed of the blessed month Tammuz, the day of the feast of Saint Elias, the living and zealous Prophet ; the year 7044 from our father Adam, on whom be peace, and praise be to God continually for ever ; and on us be His mercy for ever, Amen.





XXXIV. SINAI COD. ARAB. 135. A.D. 1558.

*Lectionary of the Gospels.*

f. 86<sup>b</sup> Luke 9. 24  
 يهلكها . ومن يهلك نفسه من اجلى هذا يخلصها .<sup>25</sup> ماذا  
 ينفع الانسان ان ربح العالم كله ويخسر نفسه ويهلكها .  
<sup>26</sup> ومن يستحق بى وبكلماتى . يستحق به ابن البشر اذا جا فى  
 مجده . ومجد الاب مع ملايكته القديسين .<sup>27</sup> الحق اقول  
 لكم . ان هاهنا اناس من القيام لا يذوقون الموت حتى  
 يرون ملكوت الله . انجيل ليوم الاربعاء من الجمعة الخامسة  
 بعد عيد الصليب من بشارة لوقا الانجيلى  
 Luke 9. 44 قال الرب لتلاميذه<sup>44</sup> اجعلوا فى اذانكم هذا الكلام . لان  
 ابن البشر عتيد ان يسلم فى ايدي الناس .<sup>45</sup> وانهم لم يفهموا  
 هذه الكلمة . وكانت مكتومة عنهم . لئلا يفتنوا لها .  
 وكانوا يهابوا ان يسالوه عنها .<sup>46</sup> ثم تداخلهم فكر من  
 لعله ان يكون اعظمهم .<sup>47</sup> فعلم يسوع روية قلوبهم .  
 فاخذ صبياً واقفاه عنده<sup>48</sup> وقال لهم . من يقبل هذا الصبي  
 باسمى فايأى يقبل . ومن يقبلنى يقبل الذى ارسلنى . لان  
 من كان فى جماعتكم صغيراً . فهو يكون كبيراً .  
<sup>49</sup> فاجاب يوحنا وقال . يا معلم انا راينا انسان يخرج  
 الشياطين باسمك فمنعناه .<sup>50</sup> لانه لم يتبع لنا . فقال  
 يسوع لا تمنعوه . فان من لم يكن عليكم فهو  
 معكم . انجيل ليوم الخميس من الجمعة الخامسة  
 بعد عيد الصليب من بشارة لوقا الانجيلى  
<sup>49</sup> فى ذلك الزمان تقدم الى يشوع احد تلاميذه وقال له . يا  
 معلم انا راينا انساناً يخرج الشياطين باسمك فمنعناه  
 لانه لم يتبعنا .<sup>50</sup> وقال لهم يسوع . لا تمنعوه . فان من  
 لم يكن عليكم فهو معكم .<sup>51</sup> فلما تمت ايام صعوده . اصعد

**Luke 9. 24** ...shall lose it; but whosoever will lose his life for my sake, the same shall save it. <sup>25</sup> For what is a man advantaged, if he gain the whole world and lose his soul? and make it perish? <sup>26</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His glory, and the glory of the Father, with the holy angels. <sup>27</sup> Verily I say unto you, there are some standing here who shall not taste of death, till they see the kingdom of God.

*The Gospel for the Wednesday of the fifth week after the feast of the Cross, from the Gospel of Luke the Evangelist.*

**Luke 9. 43** The Lord said unto His disciples, <sup>44</sup> Put this saying into your ears, for the Son of man is about to be delivered into the hands of men. <sup>45</sup> And they understood not this saying, and it was hid from them, lest they should comprehend it; and they were afraid to ask Him about it. <sup>46</sup> Then there came amongst them a reasoning, which of them should be greatest. <sup>47</sup> And Jesus knew the pondering of their hearts, and He took a child and set him by Him. <sup>48</sup> And said unto them "Whosoever shall receive this child in My name, receiveth Me; and whosoever shall receive Me, receiveth Him that sent Me; for he that is little amongst you, the same shall be great." <sup>49</sup> And John answered and said, "O Master, we saw a man casting out devils in Thy name; and we forbad him because he followeth us not." <sup>50</sup> And Jesus said, "Forbid him not; for he that is not against us, is with us."

*Gospel for the Thursday of the fifth week after the feast of the Cross, from the Gospel of Luke the Evangelist.*

**Luke 9. 49** At that time one of the disciples came to Jesus and said unto Him, "O Master, we saw a man casting out devils in Thy name, and we forbad him, because he followeth us not." <sup>50</sup> And Jesus said unto them, "Forbid him not, for he that is not against us, is with us." <sup>51</sup> And when the days of His ascension were finished He set

... إلى البعد العربي  
 ... الحاصل الحديث ...  
 ... في سيق العبد العظم  
 ... وقتد السيق ...  
 ... على ما يرى صاحب المارح  
 ... بعضا عامرا ...  
 ... المتوحد ...  
 ... في المجال والمعار  
 ... ما يشعلهم عن اتصال  
 ... توضع لهم هذا الدرس  
 ... في العالم ...  
 ... في نظر افضل ...  
 ... فيكون  
 ... في الروحانيات  
 ... في الحسدانيات ...  
 ... في الاستغال والحصيل

XXXV. SINAI COD. ARAB. 264. A.D. 1574.

*Lives of Saints.*

f.197b قال المعتنى باخراج هذا الكتاب الى اللغة العربية  
يجب ان تعلم ايها الاخ الفاضل الحبيب . والحبر الكامل اللبيب  
ان واضع هذا الكتاب . وضعه في سيق القديس العظيم  
صاها كوكب البرية . وكان وقتئذ السيق عامرا . وبه  
من القلاى اربعة عشر الف قلاية . على ما يذكر صاحب التاريخ .  
واثارها موجودة الى الان . وبعضها عامرة . وكانت حينئذ  
محشوة من الابهات الرهبان والنسك المتوحدين  
مع ما ينضاف اليهم من السواح المقيمين في الجبال والمغائر  
ومثاقب الارض . الذين ليس لهم ما يشغلهم عن اتصال  
الصلوات والتضرع والقنوت . فوضع لهم هذا الترتيب  
الملايم لهم . ولما كان المتورطين في العالم . لهم اهتمام  
بالاشغال الدنيوية . والهموم العالمية . نظر الابا المتقدمون  
والمعلمون السالفون في بابهم نظر افضل . ليلا يثقل عليهم  
كل الموضوع . ولا يجدون فسحة وامدا لذلك . ويتركون  
الكل . ويصير ذلك سببا لعدم اكتراثهم بالروحانيات .  
ويجعلوا كل اهتمامهم بالجسدانيات . فخففوا عنهم بعض  
الاشيا . ليبقى لهم وقتا للتصرف في الاشغال . وتحصيل

He who has the charge of the translating of this book into the Arabic tongue said, It is meet that thou shouldst know, O gracious and beloved brother, perfect and intelligent priest, that the compiler of this book composed it in the holy and great cloister of Saba, the Star of the wilderness, and the cloister was populous at the time. And in it there were 14,000 cells, according to what the narrator states. Traces of them are found till now, some of them inhabited; and they were filled at that period by the monkish fathers and the solitary hermits with such as joined them of the anchorites dwelling in the mountains, and the caves and clefts of

the earth, who have nothing to occupy them but constancy in prayers and intercession and invocation. And there was appointed for them this order, suitable to them. And whereas those that are plunged into [the water of] the world are taken up with worldly business and mundane affairs, the ancient fathers and the early teachers thought exceedingly well about them, lest all that was imposed on them should be too heavy for them, and they should find neither time nor space for this; and they should leave all, and this should become the cause of their want of care about spiritual things, and they should give all their attention to bodily things, and they lightened them of some of the things, that there might remain to them time to occupy themselves with business and acquisition.

قطعت انت دبر ابن يوحنا فاني غفرانك له وويل المضون  
بدملكا علي حسن الترتيب هذا صار امير فاسد الترتيب  
واليهود المروسين فمن هذا منعه تعلموا القتل فانصوا الي قتل  
المسيح ايوه ذبح الاطفال وهذا قضي راس يوحنا واوليك  
تشروا الشعياء وطرحوا الربا ذبح الجماء وجرمونا يوتبا  
وقتلوا اخرباءه وملكوا الثامري لكن نحن فلنعمل اولايث  
نيوحن علي مساوهم ولتخاضروا ليوحنا ودر من التجايد  
والامتنان ان يسوع المسيح بنا الذي

لِلْحَمْدِ وَالْأَكْرَامِ مَعَ أَبِيهِ

وروحہ التدريس

دهر المذاهري

اسم

وكان الخار من ياحه هذا كان ساكن في الجبل وعين من به تدار  
سبعة سبعة الا ان يابا اربعة وثلاثون لعمام عبد احمر بعد  
واذ ظهر بهار يابم ثمان من ال كذا في به ووجدت من  
المنقار الغلط واصلحه اصلا الله تعالى به واخرت به  
لا ان الكال لله وحده وكان ان انصرت كتم

النقص في ثلث الطبيعة كانا وبها تصعد منه إلى كبر

من الحال بان بری حدیوی و صد کما از صفیہ سعدیہ

منك نفس في قنانه ونباته وادبه ووفيه حرد حرس غولا

بسم الله الرحمن الرحيم

وہاں پہنچا تو دیکھا کہ وہاں ایک بڑا سا گھر تھا جس کے دروازے پر ایک لکڑی کی تختی تھی جس پر لکھا تھا کہ "ہیروئن"۔



Sermons and Legends.

Sinai Cod. Arab. 423.

A.D. 1622.

XXXVI. SINAI COD. ARAB. 423. A.D. 1622.

*Sermons and Legends.*

قطعت انت راس يوحنا . فاي غفران تناله . ويلسى المظنون  
 به ملكا على حسن الترتيب . هذا صار امير فاسد الترتيب  
 واليهود المروسين من هذا منه تعلموا القتل فافضوا الى قتل  
 المسيح . ابوه ذهب الاطفال . وهذا قطع راس يوحنا . واوليك  
 نشروا اشعيا . وطرحوا ارميا فى جب الحماة . ورجموا نابوث  
 وقتلوا زخريا . وصلبوا الناصري . لكن نحن فلنهمل اوليك  
 ينوحون على مساويهم . ولنحاضر الى ذو درس التماجيد

والاستشارات بايسوع المسيح ربنا الذى

له المجد والكرام مع ابيه

وروحه القدوس الى

دهر الداهرين صار هذا الكتاب وقفا على دير

امين .: . طور سينا فى التاريخ المعين ادناه

وكان النجاز من نساخة هذا الكتاب المبارك فى الخامس وعشرين من شهر ايار  
 سنة سبعة الاف مائة اربعة وثلثين لكون العالم على يد احقر العباد  
 وارذلهم سيماون باسر شماس فهو يسال لكلمن قرا فيه ووجد شيا من  
 النقص او الغلط واصلحه اصلح الله تعالى دنياه واخرته  
 لان الكمال لله وحده وكل انسان ناقص كما قيل  
 النقص فى نفس الطبيعة كايضا وبنو الطبيعة نقصهم لا ينكر  
 ومن المحال بان ترى احدا هوى وصف الكمال ووصفه متعذر  
 وقد كتبه لنفسه ليتعنا به فى قلايته وانه فيما بعد اوهبه للولد العزيز نقولا  
 [ابن] المعلم يوحنا ابن درغام فى خامس عشرين ... سنة سبعة الاف ومائة وخمسين

Thou hast cut off the head of John ; and what pardon canst thou obtain ? Woe to me, the supposed king by a good succession. This one became a prince who spoilt the succession ; and the subject Jews have



learned murder from this one ; and they got so far as to kill the Messiah. His father slaughtered the infants ; and this one cut off the head of John ; and those people sawed Isaiah in sunder, and threw Jeremiah into a miry pit ; and they stoned Naboth and killed Zacharia, and crucified the Nazarene. But let us leave these people to sigh for their sins, that we may occupy ourselves with the light of learning praises, and asking counsel of Jesus the Messiah our Lord, to whom be glory and honour, with His Father and His Holy Spirit, to everlasting ages, Amen.

This book became the property of the Monastery of Mount Sinai at the date specified below.

The completion of the manuscript of this blessed book was on the 25th of the month of Ayâr (May) in the year 7130 of the existence of the world, by means of the most contemptible and despicable of slaves Simeon, by name a Deacon ; and he asks every one who reads in it, and finds any defect or fault and puts it right, may God, the exalted, put right this his world and his other one ; because perfection belongs to God alone, and every man is imperfect, as it has been said, Imperfection exists in the soul of Nature, and the defects of the sons of Nature are not unknown. And it is impossible that thou shouldst see one who contains in himself the quality of perfection, and the description thereof is impossible. And it is written for himself to occupy himself in his cell with it ; and afterwards Nicola, the beloved child, son of the teacher John Ibn Darghâm, on the twenty-fifth . . . . in the year seven thousand and a hundred and fifty

على صورتنا ومتا لنا يعني بالاستطاعة  
والسلطة والتملك والتصرف بدانت  
والامارة والاختيار على سبيل المثال  
والقرب والمحاسب ما يقرب الانسان من  
صورة التي خلقها في المايط والظاهر  
في المهي له فتي اليتى هو بعينه بل  
على سبيل القرب منه واذا كان الانسان  
يقرب من الله بالصورة والمثال  
والله قد خلق الانسان يستسيب  
بوصية خالقه وشريعته وناموسه  
وتلك الشريعة والناموس والوصايا  
فيجب ان تكون تناسب طبيعة وافعالها  
ومقتضىها على جهة التقرب ومثال  
ذلك اذا كان لك ولد امر عبدك  
انت في طلبك رحيما فهدا مراه  
يكون

XXXVII. SINAI COD. ARAB. 625. Read in A.D. 1698.

*Dialogue between an Emir and a Monk.*

*The Monk.*

على صورتنا ومثالنا يعنى بالاستطاعة  
والسلطة والتملك والتصرف بذاته  
والارادة والاختيار على سبيل المثال  
والتقرب وبحسب ما يقرب الانسان من  
صورته التى يخلقها فى الحايط والظاهرة  
فى المنزلة فترا ليس هو بعينه بل  
على سبيل القرب منه واذا كان الانسان  
يقرب من الله بالصورة والمثال  
والله قد خلق الانسان يستسير  
بوصية خالقه وشريعته وناموسه  
وتلك الشريعة والناموس والوصايا  
فيجب ان تكون تناسب طبيعة واضعها  
ومفترضها على جهة التقرب ومثال  
ذلك اذا كان لك ولدا امرعبدا وكنت  
انت فى طباعك رحيمًا فهل تامره ان  
يكون

“according to our image and likeness,” that is to say, in power and authority and dominion and self-control and will and choice, by way of likeness and approach, and just as a man is like his image which he creates upon the wall, and which appears in the house, and thou seest not himself but something in the way of being like him, thus man approaches God in His image and likeness. And God created man to wish to walk in the commandment of his Creator, and in His ordinance and law ; and

this is the ordinance and the law and the commandments ; and thou must necessarily be akin to the nature of their Founder and Legislator by way of resemblance. For example, if thou hadst a son or a servant, and thou wert in thy disposition compassionate, wouldst thou command him to be

الجسد لان هذا الاسم الذي هو اسمه من كلمة ابدية كان  
 لها هذا الاسم دائما اعني الفصل الذي هو ابدية الكلمة  
 لم ينزل في زمان واحدة اخرى الا انصارا لفصل الى الامم  
 عند ما ظهر في اخر ايامه بل لم ينزل لفصل اخر لفصل  
 الى غيره فاذا هذا الكلام متوجه الى الجسد وقد اعتدنا  
 نحن ايضا اذا ما كنا نقرأ في معنى انشائه مما نصنفه  
 باعلا وتخلو في الدليل على ذلك ما نتا اذا قلنا ان الانسان  
 ليس هو شيئا لان انشائه تراءى الانسان مناه فان جميع  
 صفاته هذه مرجوعها الى الانقضاء واما اذا قلنا ان الانسان  
 حيوان غير مائة الانسان ناطق يحسن للعالمين فان  
 بنية كالاتما قد تباينت على الفصل وهذا قد جرحه  
 الخالي في المنهج تعالى وذلك ان الشئ قد يوصف ثار ونكلم  
 عليه من جهة العالمين وتارة من جهة المتنازله ايتار  
 ان تدل على سبيلته وبقيةها وان يبعد معرفة طبعه  
 الى لا يشوبها من الالهية

### الخطبة الاولى

في الدينونة وفي عصار الرذيلة ومنافع الفضيلة  
 وفي نازحهم محقة فقط لا مضيق وفي الرحم قدوة طهر  
 السيد تعالى فيها الخلاق من ما اغتيا فالخلق يتلاقى

الطهارة

XXXVIII. SINAI COD. ARAB. 626. A.D. 1726.

*Chrysostom's Commentary on the Epistle to the Hebrews.*

f. 86 الجسد . لان هذا الاسم الذى هو ابنه . لان كلمة الله كان لها هذا الاسم دائماً . اعنى الافضل الذى هو الله الكلمة لم يزل له . وما ورثه اخيراً . ولا ايضاً صار افضل من الملائكة . عند ما طهرنا من جوايمنا بل لم يزل افضل وافضل من غير اضافة الى غيره . فاذاً هذا الكلام متوجه الى الجسد . وقد اعتدنا نحن ايضاً اذا ما كنا نتفاوض فى معنى انسان مما نصفه بها علا وتخامل والدليل على ذلك . اننا اذا قلنا ان الانسان ليس هو شيئاً . الانسان تراب الانسان رماد . فان جميع صفاتنا هذه مرجوعها الى الانقص . واما اذا قلنا ان الانسان حيوان غير مائت . الانسان ناطق مجانس للعلوين . فان بنية كلامنا قد تأسست على الافضل . وهكذا قد جرت الحال فى المسيح تعالى . وذلك ان السعيد بولص تارة تكلم عليه من الجهة العالية . وتارة من الجهة المتنازلة . ايثاراً ان يدل على سياسته . ويبينها وان يفيد معرفة طبيعته التى لا يشوبها زوال لا غيار . المنة لله تعالى وحده

#### العظة الاولى

فى الدينونة وفى مضار الرذيلة ومنافع الفضيلة ٥  
وفى نار جهنم محرقة فقط . لا مضية . وفى الرحمة . فان قد طهرنا السيد تعالى ايها الخلاق من ما اثمنا . فالخليق بنا ان نلزم الطهارة

the body ; because this name, which is that of His Son, this name belonged to the Word of God always ; I mean that the Highest Good, which is God, never ceased to possess the Word, and He did not inherit it afterwards, nor did He afterwards become better than the angels, while

He purified us from our sins; but He was always better, and was better without relation to anything else; and in that case this language refers to the body; and we are accustomed also when we converse about the meaning of Man, to qualify him by what is high or low; and the proof of this is that when we say that Man is nothing, Man is dust, Man is ashes, then the result of all these our epithets is towards diminution. But when we say that Man is an immortal animal; Man is endowed with reason, akin to the supernal beings; the edifice of our speech is founded on what is best. And thus has been the case in regard to the Christ, may He be exalted! And thus the blessed Paul sometimes speaks about Him from the supernal side, and sometimes from the humble side, preferring to indicate His economy and to explain it, and to teach the knowledge of His nature, which is not affected by any cessation or change. Grace belongs to God, may He be alone exalted!

*The First Sermon,*

About the Judgment, and about the harm of Vice, and about the benefits of Virtue, and about the Fire of Hell which burns only and gives forth no light; and about Mercy. And since the Lord, who is exalted, hath purified us, O Thou who dost create out of water! we are guilty, and it is meet for us to cling to purity.

بحسن جمال فضائلك هاهنا انك الى الطور المقدس  
 دنوت وبنظر ك نحو السماء حدث وعلى ذرى الجبل  
 بافدامك وطيت وسعيت سعيًا مجدًا وتعاليت  
 ثم ركب على شاروبيم الفضائل وطرت وصعدت  
 بالجلبة من حيث تهرت العدف وسبقت فمعدت  
 لنا السبيل متقدمًا ايانا في الهداية والارشاد  
 والاخرى ان نقول انك والى الان بعد جهدي جماعنا  
 وتقدم في الارشاد كافتنا اذ قد حاضرت

ووصلت الى راس هذا السلم البارقه  
 واجتهدت بالمحبه ابتعادًا اكيدًا  
 والمحبة هي الله الذي له المجد  
 الى ابد الدهور كلها  
 امين  
 وقولنا افرجه عن قلوبنا  
 اشافت



XXXIX. SINAI COD. ARAB. 339. A.D. 1736.

*Sermons of John Klimakos, Abbot of Sinai.*

بحسن جمال فضائلك هاهنا انك الى الطور المقدس f. 274<sup>a</sup>  
 دنوت وبناطرك نحو السما حدقت وعلى ذرى الجبل  
 باقدامك وطيت وسعيت سعيا مجدا وتعليت  
 ثم ركبت على شاروبيم الفضائل وطرت وصعدت  
 بالجلبة من حيث قهرت العدو وسبقت فمهدت  
 لنا السبيل متقدما ايانا فى الهداية والارشاد  
 والاخرى ان نقول انك والى الان بعد تهدي جماعتنا  
 وتقدم فى الارشاد كافتنا اذ قد حاضرت  
 ووصلت الى راس هذا السلم البار نفسه  
 وايتحدث بالمحبة ايتحادا اكيدا  
 والمحبة هى الله الذى له المجد  
 الى ابد الدهور كلها  
 امين

وقف دير طور سينا المقدس فكلمن اخرجته عن الوقفية يكون محرم من الله  
 تعالى ومن حقارة

الاب السيد نيكيفورس ريس اساقفة طور سينا المقدس وريثو الجليل ١٧٣٦  
 سنة  
 مسيحية

in the beauty of the loveliness of Thy virtues here Thou didst approach  
 the holy hill, and with Thine eye Thou didst gaze unto the heaven, and  
 on the tops of the mountain Thou didst tread with Thy feet, and didst  
 labour strenuously, and wentest up. Then Thou didst ride upon the  
 Cherubim, the virtues, and didst fly and ascend with a shout from where Ps. 18. 10  
 Thou didst vanquish the Enemy and Thou didst go before and spread a  
 path for us, preceding us in guidance and direction, and it is better for

us to say that until now Thou dost still lead us all, and dost go before us all in guidance, since Thou hast run the race, and hast arrived at the very top of that pure ladder, and hast united Thyself in love by a sure union; and Love is God, to Whom be glory throughout all ages, Amen.

The property of the Convent of Mount Sinai the holy, and every one who takes it from its possession will be cursed by God, who is exalted, and by the contemptible father the lord Nikiforos Archbishop of the holy Mount Sinai and the glorious Raithō, in the Christian year 1736.

المستقيم لاننا اذا ماشينا فيه وسرنا نجد مرشدًا لنا  
 بلا ضلالة. وحافظًا من كل حجر عثرة بغير انجراج ولا مضرة  
 ومقرب لنا سلم منصوب من الارضيات الى القديسات  
 ومظهر لنا الله على راسها جالس على حسب خطي نظير  
 السلم التي شاهدها يعقوب فنبيل كل واحد من التايينين  
 الى الارتقاء في هذه الطرق الفاضلة والمساعد المزيده  
 ان يضع له مطالعًا في قلبه ويطرح عنه التواهي الخيره  
 ويحاضر مسرعًا بحب ونشاط وامانة خارقة في هذه  
 المصعد العلى والسعي السامي. وهذا الشرح لم  
 ما اشتكت عليه معانيه منفصلاً ووضح كوامله  
 ما هو السبب في تأليفه وذلك ان انبا يوخنا ريديس  
 رايشوا امرسل الى انبا يوخنا رئين طور سيناء يطلب  
 منه تعليمًا نافعا يوافق مذهب الرهبانية ولا يلم كائن  
 الذين قد اختاروا مثل هذه السيرة الملايكة وتضع  
 اليه راجع بان ينهض بالرب بغير كسل كما يليق

Prologue of Matthæus Raderius to the Scala Paradisi  
 of John Klimakos, Abbot of Sinai.

Sinai Cod. Arab. 339.

f. 3 a.

A.D. 1739.

† μετεπωλήθη τὸ παρὸν ὑπὸ 'Ραφαὴλ μοναχοῦ, καὶ ὑπάρχει τοῦ ἁγίου μοναστηρίου ὄρους Σινᾶ, καὶ οὐδεὶς τολμήσει ἀποξενῶσαι αὐτὸ ἐν βάρει αἰλύτου ἀφωρισμοῦ. 'Ραφαὴλ Κίνεργος.

XL. SINAI COD. ARAB. 339. A.D. 1739.

*Prologue of Matthæus Raderius to the Scala Paradisi of John Klimax, Abbot of Sinai.*

f. 3<sup>a</sup> المستقيم . لاننا اذا ما مشينا فيه وسرنا نجده مرشدا لتابعيه  
بلا ضلالة . وحافظا من كل حجر عثرة بغير انجراح ولا مضوة  
ومقرب لنا سلم منصوب من الارضيات الى القديسات  
ومظهر لنا الله على راسها جالس على حسب ظنى نظير  
السلم التى شاهدها يعقوب . فسبيل كل واحد من التايقين  
الى الارتقا فى هذه الطريق الفاضلة والمصعاد الروحانية  
ان يضع له مطالعا فى قلبه . ويطرح عنه التوانى والكسل  
ويحاضر مسرعا بحب ونشاط وامانة حارة فى هذا  
المصعد العملى والسعى السامى . وهذا اشرح لمحبكم  
ما اشتملت عليه معانيه منفضلا وواضح لكم ايضا  
ما هو السبب فى تاليفه . وذلك ان انبا يوحنا رئيس دير  
رايشوا ارسل الى انبا يوحنا رئيس طور سينا يطلب  
منه تعليما نافعا يوافق مذهب الرهبانية . ويلازم كافة  
الذين قد اختاروا مثل هذه السيرة الملايكية . وتضرع  
اليه راغب بان ينهض بالرب بغير كسل . كما يليق

<sup>1</sup> Cod. حجر

the straight [way], for when we go into it, and travel, we find it guiding its followers without error, and guarding them from every stone of stumbling without wound or hurt; and bringing near to us the ladder planted from the earthly to the Holy, and shewing us God seated at

هذا الكتاب المبارك وقف دير طور سينا فيها مع احد اجازة بكلمة الرب  
 العزيز سلطانها ان يغيره عن وقفته كيرولس ريس اساقفة طور سينا  
 سنة ١٧٧٢  
 في مسيحية  
 ٢٠ نيسان

In a later hand.

its top, I suppose like the ladder which Jacob witnessed. The path of every one who desireth to climb into this excellent way, and the spiritual ascent, is to place for himself stairs of it in his heart, and throw away from himself hesitation and idleness, and present himself quickly with love and ardour and fervent faith in this practical ascent, and in the heavenly course. And thus I shall explain to you, dear friends, what its ideas contain, and shew you plainly also the reason for its composition. It is because Anba John Abbot of Raithō sent to Anba John Abbot of Mount Sinai, seeking from him useful instruction suitable to the monastic life, and meet for those who have chosen this angelic walk, and earnestly implored him to arise in the Lord, without laziness, as becometh

*In a later hand.*

This blessed book is the property of the Monastery of Mount Sinai ; and no one has permission, by the Word of the Lord, whose authority is great, to alienate it from being its property. Cyril, Archbishop of Mount Sinai, Nisân 30, 1772, the Christian year.



XLI. SINAI COD. ARAB. 587. A.D. 1787.

*Prayers.*

f. 21<sup>b</sup> نمجّدك شاكّرين كما نمجّد المسيح الالهنا القوي  
العزّيز الكثير الرحمة وحده . واربعين صوت  
يا رب ارحم وباقي الترتيب كما مر في الساعة الثالثة  
وبعد المطانيات وتقول هذا الافشين لمار باسيلوس  
اذا لم يكن مصوريون

ايها الاله رب القوات وصانع جميع المخلوقات . يا من  
بكثرة تحننك ومراحمك التي لا توصف ارسلت  
ابنك الوحيد ربنا يسوع المسيح . لاجل خلاص جنسنا  
ولاجل صليبه الكريم مزقت منك خطايانا و  
فضحت روسا وسلاطين الظلام . انت ايها السيد  
المحب البشر اقبل منا نحن الخطاة الشكر والطلبات  
الابتهاية وانقذنا من كل سقطات المبيد المظلم .  
ونجنا من جميع الطالبين لنا المساوي من الاعداء  
المنظورين والغير منظورين . سهر من خوفك في  
لحمنا . ليلا تميل قلوبنا الى الاحاديث الباطلة . ولا

f. 22<sup>a</sup> الى الافكار الشريرة . بل بشوقك اجرح نفوسنا لكى  
ننظر اليك في كل حين . مهتدين بالنور الذي من قبلك  
وملاحظين نورك الازلي الذي لا يدنى منه . وبغير  
فتور . نرسل لك الشكر والاعتراف ايها الاب

الذي لا ابتدا له مع ابنك الوحيد وروحك

الكلّي قدسه الصالح وصانع

الحياة الان وكل اوان والى

دهر الدهرين امين .

تمت بعون الله

هذه الكراسة برسم الاخ كبير حركسندوس المتوحد

السينايي الله هناء بها وفتح فهمه للتعليم بها فحواها

في ٥ اب سنة ١٧٨٧ لمحروسة طربلوس.

We grateful people praise Thee as we praise the Christ our God, the alone powerful, the glorious, the merciful. And forty times, O Lord, have mercy<sup>1</sup>! and the rest of the order shall be like that which passed in the third hour, and after the Matins, and thou shalt say this office to Saint Basil when there is no *μεσώριον*.

O God, Lord of the Powers, and Creator of all creatures! O Thou Who in the abundance of Thy love and Thy mercies, which are indescribable, didst send Thine only Son, our Lord Jesus the Christ, because of the salvation of our race, and because of His glorious cross, and hast torn up [the bond of] our sins from Thee, and hast confounded the chiefs and powers of darkness; Thou, O Thou Lord who lovest mankind, receive from us, even us sinners, thanks and imploring prayers, and save us from all errors of the Destroyer, the Tyrant; and rescue us from all who seek injuries for us, amongst the enemies, seen, and unseen. Fasten (nail) Thy fear in our flesh, that our hearts may not be inclined to vain fables, nor to wicked thoughts, but with desire for Thee wound our souls, that we may look towards Thee at all times, led by the light, which is from Thy presence, and contemplate Thy eternal light, which no one can approach.

And unweariedly we send to Thee praise and confession, O Father, who art without beginning, with Thine only Son, and Thy all-holy Spirit, the good, the Creator of life, now and at all times and to all eternity, Amen.

This book was finished by the help of God at the command of the brother *Κύριος* Chrysandus the monk of Sinai, may God give him benefit from it, and open his intelligence for teaching about its meaning! On the 5th of Ab in the year 1787 at the fortified town of Tarablûs.

<sup>1</sup> = *Κύριε ἐλείσον*.